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SUSURRIUM

C U M

D E O.

SOLILOQVIES:

O R,

Holy Self-Conferences of
the Devout Soul, upon
sundry choice Oc-
casions,

*With Humble Addresses to the
Throne of Grace.*

Together with
The Souls Farwell to Earth,

AND

Approaches to Heaven.

The second Edition.

By Jos. HALL, B. Norwich.

L O N D O N ,

Printed by Will : Hunt, and are to be sold by
George Latbun junior, at the Signe of
the Bishops Head in St Pauls
Churchyard. 1651.

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Musik

B. D. J.



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THE AUTHORS SVPLICATORY DEDICATION.

O thee only, O my God, who hast put these holy Thoughts into my soule, doe I most humbly desire to Dedicate both my selfe and them; Earnestly beseeching thee graciously to accept of both : And that thou wouldst be pleased to accompany and follow these

A 3 my

my weak - practicall Devotions, with a sensible blessing in every Reader. Let these good Meditations not rest in the eie, but descend into the Bosome of the Perusers : and effectually worke in their Hearts, that warmth of pious Affections, which I have here presumed to exemplifie in mine ; To the glory of thy great Name, and our mutuall comfort, in the day of the glorious appearing of our Lord Jesus. Amen.

29 M. 52

THE

Head rall

1. *Tl.*
2. *Tl.*
3. *H.*
4. *Lor.*
5. *The*
6. *Can.*
7. *Tru*
8. *Ang*
9. *The u*
10. *Hel*
11. *Fall*



THE Heads of the seve- rall Soliloquies.

1. *The best Prospect.*
2. *The happy Parting.*
3. *Heavenly conversation.*
4. *Love unchangeable.*
5. *The Happiest Object.*
6. *Unchangeable duration.*
7. *Trust upon Triall.*
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28. *Universall Interest.*
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30. *The difference of actions.*
31. *The necessity of labour.*
32. *Acquaintance with
 heaven.*

33. *The*

The All-sufficient knowledge.
Poor Greatness.
Acceptation of desires.
Heavenly joyes.
Mixed Contentments.
True Wealth.
False Light.
The baste of Desire.
Deaths remembrancers.
Faiths victory.
The unsailing friend.
Quiet Humility.
Sure Mercies.
Dangerous Prosperity.
Cheerfull Obedience.
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tions.
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tion.
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75. The suggestions of a
false heart.

76. *Sacred Melody.*
 77. *Blemishes of the holy Function.*
 78. *The blessed reward.*
 79. *Presages of judgement.*
 80. *Unwearied motion,
and rest eternall.*

June the 26th, 1650.

I Have perused these divine and holy Soliloquies between God and the faithfull Soule, and doe finde them to bee so pious and profitable, so sweet and comfortable, and full of pious and spiritual devotion, that I judge them well worthy to be Printed and Published.

20 MA 52

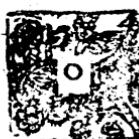
JOHN DOWNAME.



Self-Conferences.

Soliloq. I.

The best Prospect.



My God, I shall
not bee worthy
of my eyes, if I
think I can im-
ploy them better, than in
looking up to thy heaven:
and shall I not be worthy
to look up to heaven, if I
suffer my eyes to rest
there, and not looke
through heaven at thee,
the Almighty Maker and
Ruler of it; who dwell'st

B there

SOL I. there in all glory and Ma-
jesty ; and if seeing thee
I doe not alwaies adore
thee, and find my soul ta-
ken up with awfull and
admiring thoughts concer-
ning thee : I see many eyes
have looked curiously up-
on that glorious frame
else they could not have
made so punctuall obser-
vation of the fire, and mo-
tion of those goodly
Globes of light, which
thou hast placed there, as
to fortell all their Con-
junctions, and Oppositi-
ons, for many hundred
yeeres before ; but, whiles
they look at the Motions,
let me look at the Movers ;
wondring, not without ra-
vishment of spirit, at that
infinite Power and Wis-
dome,

dome, which keepes up
those numberlesse and im-
mense bodies in so perfect
a regularity, that they all
keepe their just stations,
and times, without the
least varying from the
course which thou settest
them in their first Creati-
on; so whiles their obser-
vation makes them the
wiser, mine shall make me
the holier. Much varie-
ty of Objects hast thou gi-
ven us, here below, which
do commonly take up our
eyes; but it shall bee my
fault, if all those doe not
rather lead my thoughts
to thee, than withdraw
them from thee; since thy
power and Majesty is
clearly conspicuous in
them all. O God, whiles I

Sol. 2.

have eyes, let me never but see thee in all things, let me never but enjoy thee; Let me see thee here as thou maiest be seen, by the eye of faith, till I may see, as I am seen, hereafter, in glory : Let me see thee as through a glasse darkly here on earth, till I may come to see thee face to face in Heaven.

1 Cor. 13.
12.

Soliloq. II.

*The happy parting.*Euthym in
Prefat.
Psalmodium.

I Have lived divers yeers longer than holy David did; yet I can truely say with him; if that Psalme were his which hath the Title of Moses; We have brought

brought our yeares to an end, as it were a tale that is told : Me thinks, O my soule, it is but yesterday since we met ; and now we are upon parting ; neither shall we, I hope, be unwilling to take leave ; for what advantage can it bee to us to hold out longer together ? One peece of me cannot but grow more infirme with use and time ; and therupon must follow a decay of all faculties, and operations : Where the Tooles are growne bad and dull, what worke can be exquisite ? Thou seest it then necessary, and inevitable that we must yeeld to age, and grow worse with continuance.

And what privilege can
B 3. mere

So 1.2.

Psal. 90.9.

Sol. 2.

nicer time give us in our duration? We see the basest of stones last longer than the durablest plants; and we see trees hold out longer then any sensitive Creatures; and divers of those sensitive Creatures out-last man, the Lord of them all: neither are any of these held more excellent because they weare out more houres: Wee know *Henoch* was more happy than was fetcht away at three hundred sixtyn five yeares, than *Methuselah* at nine hundred sixtyn nine: Difference of age doth nothing but pull downe a side where there are not supplies of increasing abilities. Should we continue our partnership many

Gen. 5.2.
24.27.

many yeares longer, could So. 2.
wee hope for more health
and strength of body,
more vigour of understand-
ing and judgement, more
heate of good affections?
And can wee doubt that it
will be else-where better
with us? Doe wee not
know what abides for us
above? Are we not assu-
red that if our earthly
house of this Tabernacle
were dissolved, we have a
building of God, an house
not made with hands, e-
ternall in the heavens.
Why therefore, oh why,
should ye be loath to part
upon faire termes? Thou,
O my soule, to the posses-
sion of that happy Mansi-
on, which thy deare Sa-
viour hath from eternity

Cor. 5.1.

B 4 pre-

Sol. 3.

prepared for thee in his Fathers house : and thou, O my body, to that quiet repository of thy Grave, till ye both shall happily meet in the blessed Resurrection of the just, never, never to be severed ?

Soliloq. III.

Heavenly Conversation.

IT matters not a little with whom wee hold our familiar Conversation ; for commonly wee are transformed into the Dispositions and manners of those whose company we frequent : We daily see those who by haunting the society of Drunkards,

kards, and debauched persons, have from civill and orderly men growne into extremity of lewdnesse ; and on the contrary, those who have consorted themselves with the holy and vertuous, have attained to a gracious participation of their sanctity : Why shouldst thou not then, O my soule, by a continuall conversation with God, and his Angels, improve to an heavenly disposition? Thou canst not, whiles thou art here, but have somewhat to doe with the world ; that will necessarily intrude into thy presence, and force upon thee businesses unavoidable ; and thy secular friends may well looke to have

Sol. 3.

Sol. 3.

some share in thy sociable entertainments : But these are but goers and commers, easily and willingly dismissed, after some kind interlocutions : The Company that must stick by thee is spirituall, which shall never leave thee, if thou have the grace to apply thy selfe to them upon all occasions.

Thou maist hold faire correspondence with all other not offensive companions ; but thy entirenesse must be onely with these.

Let those other be never so faithfull, yet they are uncertaine ; bee their will never so good, yet their power is limited ; these are never but at hand,

hand, never but able, and
willing to make and keepe
thee happy. O my God,
thou seest how subject I
am to distractions ; Oh
hold mee close to thee :
Let me enter into the
same company here in my
Pilgrimage, which I shall
for ever enjoy hereafter in
my home.

Sol. 4.

Solilo. IV.

Love unchangeable.

Our younger years are
wont to bee delighted
with variety, and to
be much affected to a
change, although to the
worse : The childe is bet-
ter pleased with his new
Coat,

Sol. 4.

Coat, though the old be
farre handsoner: Where-
as age and experience fix-
eth our desires and teach-
eth us to set the greatest
vallue upon those good
things wherewith we have
been longest acquainted.

Yea, it is the generall
disposition of nature to be
cloyed with continued
blesings, and upon long
fruition to complain of
that good which we first
commended for pleasing,
and beneficall : What
could relish better with
the Israelites the first mor-
ning than the Angels food
which fell downe from
heaven every day about
their Campe ? the taste
whereof was like to wa-
fers made with honkey : If
wee

Exo. 16.13.
Deut. 8.3.
Exo. 16.31.

Love unchangeable.

we stay but a while, wee
shall, ere many yeeres,
heare them calling for the
Onions and Garlike of E-
gypt; and trying out:
New our soule is aried a-
way; there is nothing but
this Manna before our eyes.
Our wanton appetite is
apt to be weary of the best
blessings, both of earth and
heaven, and to nauseate
with store: Neither is a-
nything more tedious to
us, than the enjoyned re-
petition of a daily-tasked
Devotion. But contrarily,
Grace endearcs all ble-
ssings to us by their conti-
nuance, and heightens our
affections, where they are
rightly placed, by the
length of the time of their
enjoying. O God, it is
thy

So 2. 4.

Num. 11. 6.

Love unchangeable.

Sol. 4.

thy mercy that thou hast
vouchsafed to allow me
an early interest in thee,
even from my tender
yeeres, : the more and lon-
ger I have known thee, the
more cause have I still
found to love thee, and ad-
ore thee ; Thou art ever
one and unchangeable ;
Oh make thou my heart
so; Devote thou me whol-
ly unto thee ; and by how
much cooler my old age is
in all other affections, in-
flame it so much the more
in my love to thee.

Solil.

Solil. V.

The happiest Object.

If we could attaine to settle in our thoughts a right apprehension of the Majesty of God, it would put us into the comfortable exercise of all the affections that belong to the Soule: For surely, if wee could conceive aright of his Omnipotent power, and transcending glory, and incomprehensible infinitesse, we could not but tremble before him, and be alwaies taken up with an adoring feare of him: And, if we could apprehend his infinite goodness both in himselfe and

to

Sol. 5.

to mankinde, wee could not but be ravished with a fervent love to him, and should think our selves happy, that we might bee allowed to love such a God; and if we could conceive of that absolute beauty of his holiness, and blisfull presence, we could not but be enflamed with a longing desire to enjoy such a God; and if wee could apprehend all these; we could not bee but both transported with an unspeakable joy, that we have a faire interest in a God so holy, so good, so almighty, so glorious, and stricken with an unexpressible grieve, that we should either offend him, or suffer our selves to want

but for a moment the fee-
ling presence of that all-
sufficient, and all-compre-
hending Majesty : On the
contrary, those men begin
at the wrong end, who go
about to draw their affe-
ctions to God first, and
then after seeke to have
their mindes enlightened
with right conceits of his
Essence and Attributes :
who meeting with those
occurent Temptations,
which mainly troule them
in their desires and affections,
are strait set off from
prosecuting their good
motions, and are as new to
seeke of a God, as if they
had never bent their
thoughts towards heaven.
O God, let it be the maine
care of my life, to know
thee.

Sol. 5.

Sel. 6.

thee, and whom thou hast sent Jesus Christ thy Son my Saviour. I cannot through thy mercy fail of an heavenly disposition of soule whiles I am here, and of a life of eternall glory with thee hereafter.

Solilo. VI.*Unchangeable duration.*

IN the first minute wherin wee live, we enter upon an eternity of being ; and, though at the first, through the want of the exercise of reason, we cannot know it ; and afterwards, through our inconsideration, and the bewitching businesses of time,

time, we doe not seriously lay it to heart, we are in a state of everlastingnesse; there must upon the necessity of our mortality be a change of our condition, but with a perpetuity of our being; the body must undergo a temporary dissolution, and the soule a remove, either to blisse or torment; but both of them, upon their meeting, shall continue in an unchangeable duration, for ever and ever: And if wee are wont to slight transitory and vanishing commodities, by reason of their momentany continuance, and to make most account of things durable; What care and great thoughts ought I to bestow

SOL. 6. How stow upon my selfe, who shall outlast the present world ; and how ought I to frame my life so, as it may fall upon an eternity infinitely happy and glorious ?

O God, doe thou set off my heart from all these earthly vanities, and fix it above with thee. As there shall bee no end of my being, so let there bee no change of my affections ; Let them before-hand take possession of that heaven of thine, whereto I am aspiring : Let nothing but this clay of mine bee left remaining upon this earth whereinto it is mouldring ; Let my spirituall part bee ever with thee whence it came, and enter upon

upon that blisse which
knows neither change nor
end.

Sol. 7.

*Soliloq. VII.**Trust upon Triall.*

WHAT Hath a Providence
there is over all
the creatures in the world,
which both produceth
them to their being, and
over-rules, and carries
them on, to and in their
dissolution without their
knowledge; or intended
cooperation; but for those
whom God hath indued
with the faculty of ratio-
cination, how easie is it to
observe the course of the
divine proceedings with
them,

Sol. 7

them, how that all-wise God contrives their affairs and events quite beyond, and above the power of their weak projections; how he prevents their Desires, how he fetches about unexpected and improbable occurrences to their hinderance, or advantage; sometimes blessing them with successse, beyond all their hopes, sometimes blasting their projects, when their blossomes are at the fairest? Surely, if I looke onely in a dull stupidity upon the outsides of all accidents, that befall me, and not improve my reason and faith to discerne, and acknowledge that invisible power, that orders them to his owne,

and

So 1.7.

and their ends, I shall bee
little better than bruitish ;
and if upon the observati-
on of all that good hand of
God, sensibly leading mee
on, in all the waies of my
younger, and riper age, in
so many feeling and appa-
rent experiments of his
gracious provisions and
protections , I shall not
have learned to trust him
with the small remainder
of my daies, and the happy
close of that life which he
hath so long, and merci-
fully preserved, the favours
of a bountifull God shall
have been cast away upon
a barren, and unthankfull
heart. O God,I am such as
thou hast made me, make
up thy good worke in me,
and keep me that I do not
marre

Sol. 8

marre my selfe with my wretched unbeliefe, I have tryed thee to the full; Oh that I could cast my selfe wholly upon thee; and trust thee both with my body and soule, for my safe passage to that blessed home; and for the perfect accomplishment of my glory, in thine.

Soliloq. VIII.

Angelicall Familiarity.

THERE is no reason to induce a man to thinke that the good Angels are not as assiduously present with us, for our good, as the evill Angels are for our hurt; since we know

Sol. 8.

know that the evill spirits cannot bee more full of malice to work our harm, than the blessed Angels are full of charity, & wel-wishing to mankinde ; and the evill are only let loose to tempt us by a permission of the Almighty, wheras the good are by a gracious delegation from God encharged with our custody ; Now, that the evill spirits are ever at hand, ready upon all occasions to present their services to us for our furtherance to mischiefe, ap-peares too plainly in their continuall temptations which they inject into our thoughts ; in their reall and speedy operations with the spels and charmes

Hebr. ult.

SOL. 8. of their wicked Clients, which are no lesse effectually answered by them, immediately, upon their practice, than naturall causes are by their ordinary and regular productions. It must needs follow therefore, that the good Angels are as cloſe to us, and as inseparable from us : and though we ſee neither, yet hee that hath ſpirituall eyes perceives them both, and is accordingly affected to their preſence. If then wicked men ſtiche not to goe ſo far as to endanger, and draw on their owne damnation, by familiarly converſing with malignant Spirits; Why ſhould not I for the unspeakable ad-
vantage

vantage of any soule affected
an awfully-familiar Con-
versation with those bles-
sed Angels, which I know
to be with me? The lan-
guage of spirits are
thoughts: Why doe not I
entertaine them in my se-
cret cogitations, and hold
an holy discourse with
them in mentall allocuti-
ons; and so carry my selfe
as that I may ever hold
faire correspondence with
those invisible compani-
ons, and may expect from
them all gracious offices,
of holy motions, carefull
protection, and at last an
happy conveyance to my
glory? O my soule, thou
art a Spirit, as they are;
doe thou ever see them, as
they see thee; and so speak

SOL 9. to them, as they speake to thee; and blesse thy God for their presence, and tuition; and take heed of doing ought that may cause those heavenly guardians to turne away their faces from thee as ashamed of their charge.

*Soliloq. I X.**The unansw'ralle Christian.*

IT is no small griefe to any good heart that loves the Lord Jesus in sincerity, to see how utterly unanswerable the greater sort of men that beare the name of Christ are to the example and precepts of that Christ whose

name they beare: He was
humble and meeke, they
proud and insolent; hee
bade us love our enemies,
they hardly can love their
friends; hee prayed for
his persecutors, they
curse; hee that had the
command of all, cared not
to possesse any thing, they
not having righte to much,
would possesse all; hee
bade us give our Coat al-
so to him: that takes our
Cloak, they take both
Coat and Cloake from
him that hath it; hee bade
us turne our cheek for the
other blow, they will bee
sure to give two blowes
for one; he paid obedi-
ence to a Foster Father,
and tribute to *Cesar*, they
despise Government; his

Song.

Sol 12.

trade was onely doing good, spending the night in praying, the day in preaching and healing ; they debauch their time, revelling away the night, and sleeping away, or mispending the day ; he forbad Oaths, they not onely sweare and forswear, but blasphemē too ; hee bade us make friends of the Mammon of unrighteousnes, they make Mammon their God ; hee bade us take up his Crosse, they impose their own ; he bade us lay up our treasure in heaven, they place their heaven in earth ; he bids us give to them that ask ; they take violently from the owners ; he bade us return good for evill, they for good return evill ; he char-

ged his Disciples to love **Se 2.9.**
one another, they nourish
malice and rancor against
their brethren ; hee left
peace for a Legacy to his
followers, they are apt to
set the world on fire : His
businesse was to save, theirs
to destroy. O God, let ri-
vers of waters run downe
mine eyes because they do
no better keep the law of
thy Gospel. Give grace to
all that are called by thy
name, to walke worthy of
that high profession wher-
to they are called : And
keepe me thy unworthy
servant that I may never
deviate from that blessed
patterne which thou hast
set before me : Oh let mee
never shame that great
name that is put upon me :

Psal. 119:
136.

SOL. IO.

Let mee in all things approve my self a Christian in earnest ; and so conform my selfe to thee, in all thy example and commands, that it may be no dishonour to thee to owne mee for thine.

Soliloq. X.

Hellish Hostility.

I Cannot but observe how universall it is in all kindes for one creature to prey upon another, the greater fishes devoure the lesse, the birds of Rapine feed upon the smaller Foules, the ravenous wild beasts sustaine themselves with the flesh of the weaker

ker and tamer cattle; the Dog pursues the Hare, the Cat the Mouse; Yea the very Moale under the earth hunts for the worm, and the Spider in our Window for the flye: Whether it pleased God to ordain this antipathy in nature, or whether mans sin brought this enmity upon the creature I enquire not; this I am sure of; that both God hath given unto man (the Lord of this inferiour world) leave and power, to prey upon all these his fellow creatures; and to make his use of them, both for his necessity, and lawfull pleasure; and that the God of this world is only hee that hath stirred up men to

SOL.10.

prey upon one another ; some to eat their flesh, as the savage Indians ; others to destroy their lives, estates, good names : this procedes only from him that is a murderer from the beginning. O my soule, doe thou mourne in secret to see the great enemy of mankinde so wofully prevalent as to make the earth so bloody a shambles to the sons of men ; and to see Christians so outrageously cruell to their own flesh : And O thou that art the Lord of Hosts, and the God of peace, restraine thou the violent fury of those which are called by thy name, and compose these unhappy quarrels amongst them that should be

be brethren. Let me (if it may stand with thy blessed will) once again see peace smile ore the earth, before I come to see thy face in glory.

*Soliloq. XI.**False Joy.*

AMONGST these publick blusters of the World, I finde many men that secretly applaud themselves in the conceit of an happy peace which they find in their bosom: Where all is calme and quiet; no distemper of passions, no fear of evill, no sting of remorse, no disturbance of doubts; but all smooth-

SOLIR.

smoothnesse of brow, and all tranquility of minde ; whose course of life, yet, without any great enquiry hath appeared to bee not over-strict and regular I hear them boast of their Condition, without any envy of their happinesse, as one that had rather heare them complaine of their inward unquietnesse, than brag of their peace. Give me a man that after many secret bickerings, and hard conflicts in his breast, upon a serious penitence, and sense of reconciliation with his God hath attained to a quiet heart, walking conscientiously and close with that Majesty with whom he is attoned ; I shall bless and emu-

emulate him as a meet subject of true joy : For spiritually there is never a perfect calme but after a tempest ; the winde and earthquake and fire make way for the soft voice. But I pity the flatteries, and selfe-applauses of a carelesse and impenitent heart: This jollity hath in it much danger, and without some change, death. Oh Savior, I know thou cam'st to send fire on the earth ; yea fire into these earthen bosomes, whereof the very best hath combustible matter enough for thee to worke upon ; and what will I (thou saist) if it be already kindled ; O blessed Jesu, my will agrees with thine ; I desire nothing

Sol. II.

1 Kin. 19.

Luk. 12. 49.

Sol. 22. thing in the world more than that this fire of thine may flame up in my soul, and burne up those secret corruptions which have lyen smothering within me : Set me at full variance with my selfe, that I may be at peace with thee.

Soliloq. XII.*True Light.***Mat. 6. 23.**

THOU hast taught us, O Saviour, that even the light of man may be darknesse, and that the light endarkned causeth the greatest darknesse: neither can it be otherwise; since the very obscuring of

the

the light, maketh some kind of darknesse, the utter extinction of it, must needs make the darkenesse absolute. Now what is darkenesse but a meere privation of light: There is but a double spirituall light, the absence whereof causeth darkenesse : Thine Evangelist hath justly said of thee, *Thou art the true light, that enlightnest every man that commeth into the world;* Thy Psalmist hath said of thy Divine Oracles, *Thy word is a Lanterne unto my feet, and a light unto my steps;* whosoever wants both, or either of these, cannot but be in darknes, yea his pretended light cannot but be darkness it selfe.

So. I. 13.

John i. 9.

Psa. 119.

105.

Sect. 12.

I see, O Lord, there is much of this dark light in the World; In one I observe a kinde of Glow-wormelight, which in a Summers evening shines somewhat bright, but he that shold offer to light his Candle at it would be much deceived; this is justly a darke light, since it shines not at all by day, neither is at all communi-cable to another, no not to the bearer it selfe: In another, I see the light of a dark Lantern; which casts out some Gleams of light, but only to him that bears it; even this mans light is darknesse also, to all the world besides himselfe: In a third I see a resemblance of that meteoricall light, which

which appears in Moorish places, that seems fire, but is nothing but a slimy glittering exhalation, causing both the wonder and error of the Travailier; leading him, through the impulsive motion of the air, into a Ditch ; and of this kind I find too much variety ; all of them agreeing in this, that they pretend Visions and Revelations of the Spirit even for contrary projections. O Saviour, what light soever is not derived from thee, is no better than darkness : Thou hast sufficiently revealed thy selfe, and thy will to us, in thy Word ; as for any new lights (except it be a clearer manifestation of the old)

Sol. 12. old) O Lord give me the grace not to follow them : I finde a double light to proceed from thee , one which is a generall light, that enlightens every man that comes into the world; the other a speciall light of thy spirit illuminating the soul of every beleever with a right apprehension of thee and heavenly things : O do thou shine into my soule with this heavenly light of thine ; and if this bee not enough to make me happy, (without the accession, and with the rejection of other new lights) let mee sit in perpetuall darknesse.

Soli.

Soliloq.

XI II.

Bosome-Discourse.

O Lord, if I had the skill, and grace to be ever communing with my owne heart, and with thee, I should never want either worke, or company, never have cause to complaine of solitariness, or tedious hours : For there is no time wherein there is not some maine businesse to be done. betweene thee and my soul; one while finding my heart dull and stupid, I should have cause to rowse it up by some quickning meditation ; another while finding it dejected with some unexpected

SOL. 13. peeted Crosse, I should be clearing it up with some comfortable Applications: One while finding it distract'd with some scrupulous doubts, I should be labouring to settle it in just resolutions; another while perceiving it to incline towards idle thoughts, I should be checking it with a seasonable reprobation: One while, finding it faint and slacke in holy duties, I should chide it into a more sensitivewigour; another while, finding it more cheerfull in the performances of Devotion, I should encourage it with the assurance of a gracious acceptance: One while I should find cause to fortify

fix it against temptations; another while to erect it after a foile: one while to Conflict; another to Triumph: One while to examine my condition; another while either to deplore, or congratulate it: One while I should finde time to sue to chee my God for the supply of some want; another while to blesse thee for favours received: One while to bemoane my wretchednesse, another while to adore thy infinite greatness: One while to renew my vowes; another while to beg pardon for my omissions: One while to seeke thee with teares and due Humiliation; another while to rejoice in thy great

Sol. 14.

great salvation : The varieties of my ever-changing condition, whiles I am in this vale of misery, cannot want the perpetuall imployment of a busie soule. O God, let me be dumbe to all the world, so as I may ever have a tongue for thee, and my owne heart.

Soliloq. X.IV.

The insensible Fetters.

WHAT a subtile De-
will wee have to
deal with ? He will be
sure to give the sinner line
enough, so he may be sure
to hold him : he shall have
his full scope and freedom
to

to all honest, and religious practices ; so as by some one secret sin that evill spirit may have power over his soul, both to ensnare, and retaine it : Hee cares not how godly we seem, how conſcionalbe we are in all other actions, so as he may ſtill in one dear ſinne keep us fast intangled : Whereupon it often comes to pafs, that not onely the eyes of the World, but even our own are too often deceived in the judgement of our ſpirituall estate : We profefs ſtrict holines; and give good proothes, upon occation, of a tender, and well-guided Conſcience, ſo as this glorious ſhew wins us the reputatiōn of rare vertue and exemplary

§ 5. 1. 14.

So L. 14. exemplary piety: yet still
that wicked Devill hath a
tie upon our heel: there is
some peccadillo of sin-
thered lust, or concealed
pride, or zealous cruelty,
and uncharitableness, that
gives him the command of
our soules at pleasure: and
this shall no less fetch us
within his power and
mercy, than if we were
lockt up under a thousand
chaines. O God, thou who
art infinite both in wisdom
and power, do thou enable
me not only to resist the
power, but to avoid the
wiles of that cunning Spi-
rit: let me give him no ad-
vantage by the close enter-
tainment of any bosome
sin: Let my holines and
obedience be as universall,

as

as either thy commands,
or his mischievous intenti-
ons.

SOL. 15.

Soliloq. XV.

Satans prevalence.

How busie and preva-
lent Satan is, in this
present age, above all for-
mer times, appeares too
plainly in those universall
broiles, and combustions
which he hath raised all
the world over; whereof
no nation of the whole
knowne habitable earth
is at this day free; in the
strange number and varie-
ty of Sects, Schismes, He-
resies, set on foot by him,
every where; the like-

D where-

So L. 15.

whereof were never heard of, in the preceeding times of the Church; in the ritenesse of bold and professed Atheisme; and most clearly, in the marveilous multitude of Witches abounding in all parts. Heretofore one of those Clients of Hell in a whole Country was hooted at as a strange Monster; now, hundreds are discovered in one shire; and (if Fame deceive us not) in a village of fourteen houses in the North parts are found so many of this damned breed: heretofore, onely some barbarous, and wild Deserts; or some rude uninhabited Coasts, as of *Lapland*, and *Finland*, &c. were thought to bee haunted

Sol. 15.

ted with such mis-creant
guests; now the civillest,
and most religious parts
are frequently pestered
with them: heretofore
some silly poore and igno-
rant old women were thus
deluded by that Infernall
impostor; now we have
known those of both sexes
which have professed
much knowledge, holiness,
devotion, drawne into this
damnable practice: What
shall we say to all these o-
ver-pregnant proofes of
the unusually prevailing
power of hell? Certainly,
either Satan is now let
loose (according to the
prediction of the holy E-
vangelist in *Patmos*) to-
wards the end of the
world: Or because he finds

SOL. 15.

his time but short, hee rageth thus extremely ; as if what he must lack in time, he would make up in fury : But, oh blessed God, thine infinite wisdome and omnipotence, knows how to make a just advantage of that increased power, and successe, which thou hast permitted to this great enemy of mankind ; Thy Justice is hereby magnified in thy just judgements, upon the wicked ; and thy mercy in the gaine that hence accrues to thy chosen ; for certainly, thy true Saints would not be so eminently holy, if Satan were not so malicious : Thou who in naturall causes are wont to work by contraries, (so as inward heat is ordinarily

rily augmented by the extremitie of an ambient cold) canst, and wilt doe so much more in spirituall; What thy visible Church loseth in the number of formall professors, is abundantly made up in the vigorous graces of thy reall Saints.. Still and ever doe thou for order and overrule these busie workings of the powers of darknes, that thou maiest repay thine unreclameable enemies with judgements, and heighten the piety, vigilancy and zeale of thy faithfull ones.

So 2.15.

D 3 Solilcq.

SOL. 16.

Soliloq. X VI.

Leasurely grenth.

WE are all commonly impatient of leisure ; and apt to over-hasten the fruition of those good things wee affect : one would have wealth, but he would not be too long in getting it ; hee would have golden shewres raine downe into his lap, on the suddaine : Another would bee wife and learned ; yet hee cannot abide to stay for gray haires, or to spend too much oile in his tedious lucubrations : One would be free, but he would not weare out an Apprenti-
Digitized by Google ship :

ship : Another would bee honourable, but he would neither serve long, nor hazard much : One would be holy, but he would not wait too long at the door-posts of Gods house, nor lose too many hours in the exercise of his stinted Devotions : Another, would be happy, but he would leape into heaven suddainly, not abiding to thinke of a leasurely towring up thither by a thousand degrees of ascents in the slow proficiency of grace. Whereas the great God of Heaven, that can doe all things in an instant, hath thought good to produce all the effects of naturall agency not without a due succession of time.

SOL. 16.

When I looke into my Garden, there I see first a small spire looke out of the earth, which in some moneths time growes into a stalke ; then after many daies expectation, branches forth into some leaves ; at last appears the hope of a floure, which ripened with many Sunnes and Showres, arises to its perfection, and at last puts forth its seed for a succeeding multiplication.

If I looke into my Orchard, I see the well-grafted Siens yield first a tender Bud ; it self after many yeeres is bodied to a solid stock, and under the patience of many hard Winters, spreads forth large Armes ; at last being grown

growne to a meet age of vegetation, it begins to grace the Spring with some fair blossoms, which falling off kindly, give way to a weake Embryon of fruit; Every day now addes something to the growth, till it attaine in Autumne to a full maturit-ty: Why should I make account of any other course in my spiritu-all proceedings? O God, I shall be alwaies ready to censure my slow pace in grace, and holy obedience, and shall bee ever ambiti-ous of aspiring higher in thy gracious favour; but when I shall have endea-voured my utmost, I shall wait with humble pati-ence upon thy bountifull

D 5 hand;

So L. 17.

hand; as one that desires thankfully to acknowledge the little that I have received, and meekly to attend thy good pleasure for what I may receive. So thou bring mee to Heaven, take what time, and keepe what paee thou pleaseft.

Soliloq. XVII.

Allowable Variety.

IT is a great and insolent wrong in those men, who shall think to reduce all dispositions, and forms of Devotion and usages to their owne; since in all these there may bee much variety; and all those dif-

different fashions may receive a gracious acceptation in heaven : One thinkes it best to hold himselfe to a set forme of Invocation ; another deems it farre better to be left free to his arbitrary and unpremeditated expressions : one pleases himselfe with this notion of that Omnipotent Deity whom he implores ; another thinkes that may be more proper, and affective : one thinks this posture of body may bee the meetest for his humble addresse to the throne of Grace, or to the Table of the Heavenly Manna ; another likes that better : one is for a long prayer ; another for short ejaculations : one defires to raise up

SOL. 17. up his spirits (with the Prophet) by the aid of an harmonious melody ; another holds them better fixed in a sad silence : one holds it best to set forth Gods service in a solemne state and magnificence ; another approves better of a simple and inceremonious Devotion : One requires a sacred place, and a peculiar habit, as best becomming Gods publike worship ; another makes no difference of either roome, or dresse : One makes scruple of comming otherwise than fasting to the Lords Table : another conceives it more seasonable after a Love-Feast : One thinkes his Christian Liberty allowes him the mo-

SEL. 17.

moderate scope to all not unlawfull Recreations : another's austerity interdicts all pastimes : One judgeth this haire, and that attire not lawfull ~~only~~, but comely : another thinks he espies sinne in both : O God, as thou hast ever shewed thy selfe justly severe in the aven-
ging of sin, so I know thee graciously indulgent in al-
lowing thy servants much latitude in the free use of
all that thou hast not pro-
hibited, In imitation
whereof, give me an heart holily zealous to abhorre
every thing that is truely evill, and charitably af-
fected to the favourable
censure of all usages that
are merely indifferent.

Let

Sol. 18.

Let my maine care bee to look to the sincerity of my Soule, and to the sure grounds of warrant for my actions; For other circumstantiall appurtenances, where thou art pleased to be liberall, let mee not be strait-handed.

Soliloq. XVIII.

Misconstructions of holiness.

IT is no marvell if there bee nothing that undergoes more variety of constructions from the lookers on, than holiness; for that being an inward gracious disposition of the soule, conformed to God,

in

in all the renewed faculties thereof, lyes so close in the bosome, that it can only be guessed at by such uncertaine emanations of words, and actions, as flow from it to the eares, and eyes of others : The particular graces and affecti-
ons of Love, Feare, Hope,
Joy, godly Sorrow; Zeale,
and the rest breake forth
apparently in such symptomes, and effects as may
win a certainty of belief
from the beholders, nei-
ther indeed are easily con-
cealed from the view of
others : all these may bee
read in the face : but, if the
heart it self could be seen,
and that curiously dissected, yet even thus could
not holiness be discove-
red.

SOL. 18.

red. Beside the closenesse, every man is apt to measure his judgement of holiness, by a false rule of his own, whereby it comes to passe that it is so commonly mis-taken. One thinkes him holy that forsakes the World, and retires into some wilde Desert, or mures up himselfe in an Anchorites Cell: Another judges him holy that macerates his body with Fasting, that disciplines his hide with whips and haire clothes, that lies hard, and fares hard: that abstaines from all that relates to flesh in his Lent, and Embers: that passionately hugges his Crucifix, and tosses his Beads, and duely observes his Shrifts,

Shrifts, and Canonicall
houres : Now this man
that in their way is in dan-
ger of Canonization for a
Saint, is by the professor
of an opposite holiness
decryed to hell for super-
stition and Idolatry : One
stiles him holy, who se-
gregates himselfe from the
contagious Communion
of formall Christians, pre-
fessing to serve his God in
a purer way of worship ;
rejecting all stinted formes
of Prayer and Psalmony ;
spitting at the mention of
an Hierarchy, allowing no
head sacred, but by the im-
position of what we mis-
call, Laick hands ; aban-
doning all Ceremonies of
humane Institution ; abi-
ding no Circumstances of
Di-

Sel. 18. Divine Worship but Apostolicall : Another allowes him onely holy , who is already a Citizen of the new Jerusalem, advanced to such an entirenesse with God as that hee is no lesse than glorified ; hee hath left the Scriptures below him as a weake and dead Letter, and is farre above all whatsoever Ordinance ; Yea (which I tremble to report) above the blood of Christ himselfe. A third reputes him onely holy, who having left the Society of all Churches as too impure, stands now alone , waiting for some Miracles from Heaven to settle his Resolution. Now, Lord, after

ter all these and many more weake and idle misprisions, upon the sure and untailing grounds of Truth (thy Word is Truth) I know that man to bee truely holy, whose understanding is enlightened with right apprehensions of thee and Heavenly things ; whose Will and Affections are rightly disposed to thee, so as his heart is wholly taken up with thee ; whose Conversation is so altogether with thee, that he thinkes all time lost, wherein hee doth not enjoy thee, and a sweet and heavenly Communion with thee ; walking perpetually with thee ; and labouring in all things to

SOL. 18.

to bee approved of thee.
O God, doe thou worke
me up to this temper, and
keepe me still in it ; and
then , however I may
differ in a construction of
holinesse from others, that
thinke themselves more
perfect, howsoever, I may
bee censured as defective
in my judgement or affe-
ctions , yet I doe , not
without sound and sens-
ible comfort, know, that
my Judge is in Heaven ,
and my Witnesse in my
bosome.

Soliloq.

Soliloq. XIX.

Two Heavens in one.

I Was wont to say, It is
in vaine for a man to
hope for, and impossible
for him to enjoy a double
heaven ; one below, and
another above : since our
sufferings here one earth
must make way for our
future glory : but, now I
finde it in a better sense,
very faisible for a true
Christian to attaine both:
for, as we say, where the
Prince resides, there is the
Court : so surely, where
the supreme and infinite
Majesty pleases to mani-
fest his presence, there is
heaven : whereas there-
fore

Sol. 19. fore God exhibits himself present two waies, in grace; and in glory; it must follow, that the gracious presence of God makes an heaven here below, as his glorious presence makes an heaven above. Now it cannot but fall out, that as the lower materiall heaven comes far short of the purity of the superior Regions, being frequently over-cast with Clouds, and troubled with other both watery and fiery Meteors: so this spirituall heaven below, being many times darkened with sad desertions, and blustred with temptations, cannot yeeld that perfection of inward peace, and happines, which remaines for us above this sphere

sphere of mutability : yet affords us so much fruition of God as may give us a true Title, and entrance into blessednesse. I well see, O God, it is no Paradox to say that thy Saints reigne with thee here on earth ; though not for a thousand yeers, yet during the time of their sojourning here below ; not in any secular splendor and magnificence, not in bodily pleasures, and sensuall contentments : Yet in true spirituall delectation, in the joys of the holy Ghost unspeakable, and full of glory. O my God, doe thou thus set my foot over the threshold of thy heaven : put thou my soule into this happy condition

of

Sol. 19.

SOL. 20. of an inchoate blessedness:
so shall I cheerfully spend
the remainder of my daies
in a joyfull expectation of
the full consummation of
my glory.

*Soliloq. XX.**The Stock employed.*

WHAT are all excellencies without respect of their use? How much good ground is there in the World, that is neither cultured nor owned? What a world of precious metals lies hid in the bowels of the earth, which shall never be coined? What store of rich Pearles and Diamonds are hoarded up in

the earth and sea, which shall never see the light? What delicacies of Foul's and Fishes doe both Elements afford, which shall never come to the Dish? How many great wits are there in the world, which lie willingly concealed? whether out of modesty, or idlenesse, or lacke of a wished opportunity. Improvement gives a true value to all blessings: A penny in the purse is worth many pounds, yea talents in an unknown mine: That is our good which doth us good. O God, give thou me grace to put out my little stocke to the publike banke; and faithfully to employ those poore faculties thou hast given me, to

SOL. XI.

the advantage of thy Name, and the benefit of thy Church; so besides the gaine of others, my pounds shall be rewarded with Cities.

Soliloq. XXI.

Love of Life.

WE are all natural
ly desirous to live;
and though we prize life a-
bove all earthly things, yet
we are ashamed to profess
that we desire it for its
owne sake, but pretend
some other subordinate
reason to affect it. One
would live to finish his
building, or to cleare his
purchase. Another to

breed up his children, and
to see them well-matched:
One would faine outlive
his triall at law; Another
wishes to outweare an e-
myalous carnall: One
would faine outlast a
lease, that holds him off
from his long-expected
possessions; Another would
live to see the times a-
mend, and a re-establish-
ment of a publike peace:
Thus wee that would bee
glad to give skin for skin,
and all things for life,
would seeme to wish life
for any thing, but it selfe:
After all this hypocrisie,
nature above all things
would live; and makes life
the maine end of living;
But grace has higher
thoughts, and therefore

E 2 though

SOL. 21. though it holds life sweet
and desirable, yet enter-
taines the love of it upon
more excellent, that is,
spirituall termes. O God,
I have no reason to bee
weary of this life, which,
through thy mercy, long
acquaintance hath endea-
read to me (though sauced
with some bitter disgusts
of age;) but how unwor-
thy shall I approve my
selfe of so great a blessing,
if now, I do not more de-
sire to continue it for thy
sake, than my owne?

Soliloq.

Sol. 22.

Soliloq. XII.

Equall Distribution.

IT was a most idle question which the Philosophers are said to have proposed to *Barnabus the Colleague of Saint Paul*: Why a small Gnat should have six legges, and wings beside; whereas the Elephant, the greatest of beasts, hath but foure legs, and no wings? What pity it is that those wise Masters were not of the Counsel of the Almighty, when hee was pleased to give a being to his Creature; they would surely have devised to make a winged Elephant, and a

*clement. de
gessis Petri.*

SOL. 22.

corpulent Gnat : A fethered man, and a speaking Beast. Vaine fooles, they had not learned to know and adore that infinite wisdome wherin all things were made : It is not for that incomprehensible Majesty and power to bee accountable to wretched man for the reasons of his all-wise, and mighty Creation ; yet so hath he contrived it, that there is no part of his great workmanship, whereof even man cahnot bee able to give an irrefragable reason, why thus framed, not otherwise. What were more easie than to say, that six legges to that unwieldy body had beeene cumbersome, and impe-

ditive of motion, that the wings for so maffie a bulk had been uselesse.

Sol. 22.

I admire thee, O God, in all the workes of thy hands ; and justly magnifie not onely thine omnipotence both in the matter and forme of their Creation ; but thy mercy and wisdome in the equall distribution of all their powers and faculties, which thou hast so ordered, that every Creature hath some requisite helps, no Creature hath all : The Foules of the aire, which are ordained for flight, hast thou furnisht with Feathers to beare them up in that light Element ; The Fishes, with smooth scales and finnes for their more easie

So 1.22.

gliding through those watery Regions : the Beasts of the Field, with such Limbes and strong Hides as might fit them for service : As for man; the Lord of all the rest, him thou hast endued with Reason, to make his use of all these : whom yet thou hast so framed, as that in many qualities thou hast al- lowed the brute Creatures to exceed their Master : Some of them are stronger than he ; some of them swifter than he, and more nimble than he : he were no better than a mad man that should aske, why man should not flye as well as the bird, and swimme as well as the Fish, and run as fast as the Hart ? Since

that one faculty of Reason
wherewith he is furnished
is more worth than all the
brutish excellencies of
the world put together.
O my God, thou that hast
enricht me with a reasonable soule, whom thou
mightest have made the
brutest of thy Creatures,
give me the grace so to
improve thy gift, as may
be most to the glory and
advantage, of thy owne
name; Let me in the name
and behalfe of all my brute
fellow-Creatures blesse
thee for them; and both
for them and my selfe in
a ravishment of Spirit
cry out with the Psalmist;
O Lord my God, how
wonderfull and excellent
are thy workes, in wise-

Sol. 22.

E 5 dome

SOL. 23. dome hast thou made
them all.

Solilog. XXIII.

The Bodies subjection.

Tim. 4.8.

Bodily exercise, saith the Apostle, profits little: Little sure in respect of any worth that it hath in it selfe; or any thanke that it can expect from the Almighty: For what is it to that good and great God, whether I be full or fasting, whether I wake or sleepe, whether my skinne be smooth or rough, ruddy or pale, white or discoloured; whether my hand be hard with labour, or soft with ease; whether my bed

bed be hard, or yeelding;
whether my dyet bee
course, or delicate : But
though in it selfe it availe
little ; yet so it may bee,
and hath been, and ought
to be improved, as that it
may be found exceedingly
benficiall to the soule :
Else the same Apostle
would not have said, I
keepe under my body, and
bring it into subjection,
lest that by any meanes,
when I have preached to
others, I my selfe should
be a cast-away. In all the
records of History, whom
doe we finde more noted
for holinesse, than those
who have been most au-
stere in the restraints of
bodily pleasures and con-
tentments ? In the Mount
of

Sol. 23

1 Cor. 9.27

Sol. 23.

of Tabor who should meet with our Saviour in his Transfiguration, but those two eminent Saints, which had fasted an equall number of dayes with himself? And our experience tells us, that what is detracted from the body is added to the soule. For the flesh and spirit are not more partners, than enemies; one gaines by the others losse: The pampering of the flesh, is the starving of the soule: I finde an unavoidable emulation betweene these two parts of my selfe. O God, teach me to hold an equall hand betwixt them both; Let me so use them, as holding the one my favourite, the other my drudge; not so humo-

humouring the worse part, as to discontent the better; nor so wholly regarding the better, as altogether to discourage the worse: Both are thine, both by gift, and purchase; unable thou me to give each of them their Dues, so as the one may be fitted with all humble obsequiousness to serve; the other to rule and command with all just authority, and moderation.

Soliloq. X XIV.

The ground of Unproficiency.

WHere there is defect in the Principles,

So 2.24.

ples, there can be no pos-
sibility of prevailing in a-
ny kinde : Should a man
be so foolish as to per-
swade his horse that it is
not safe for him to drinke
in the extremity of his
heat ; or to advise a child
that it is good for him to
be whipt, or in a case of
mortall danger, to have a
fontinell made in his flesh,
how fondly should hee
mispend his breath ? be-
cause the one wants the
faculty, the other the use
of reason. So if a man
shall sadly tell a wild sen-
sualift, that it is good for
him to bear the yoake in
his youth ; that it is meet
for him to curbe and cross
his unruly appetite ; that
the bitterest cup of afflic-
tions

ons ought to bee freely
taken off , as the most
soveraigne medicine of
the soule ; that wee
ought to bleed and die for
the name of Christ ; that
all the suffering of the pre-
sent times are not worthy
to be compared with the
glory that shall bee revea-
led in us ; his labour is no
lesse lost, than if hee had
made an eloquent Oration
to a deafe man ; because
this carnall hearer lacks
that principle of grace and
regeneration which onely
can enable him to appre-
hend and relish these di-
vine Counsailes : I see, O
God, I see too well, how
it comes to passe that thy
Word sounds so loud, and
prevails so little ; even
be-

Sd 2.24.

Rom. 8.18.

So 2.25.

because it is not joyned with faith in the hearers : The right principle is missing, which should make the soule capable of thy divine mysteries : Faith is no lesse essentiall to the true Christian, than reason is to man, or sense to beast : O doe thou furnish my soule with this heavenly grace of thine ; and then all thy sacred Oracles shall bee as cleare to my understanding, as any visible object is to my sence.

Soliloq. XXV.

The sure Refuge.

Sufficient unto the day
is the evill thereof, saith

our Saviour : Lo, Every day hath its evill, and that

SOL. 25.

evill is load enough for the present, without the further charge of our anticipated cares. Surely the life of man is conflicted with such a world of crosses succeeding each other, that if he have not a sure refuge to flee unto, he cannot chuse but bee quite over-laid with miseries : One while his estate suffers, whether through casualty, or oppression ; another while his Children miscarry, whether by sickness, or death, or disorder : One while his good name is impeached ; another while his body languishes : One while his minde is perplexed with irk-

SOL. 25. irksome suites ; another while his soule is wounded with the sting of some secret sinne : One while he is fretted with Domesticall discontents ; another while distempered with the publike broiles : One while the sense of evils torments him ; another while the expectation. Miserable is the case of that man, when hee is pursued with whole Troops of Mischiefs, hath not a Fort wherein to succour himself : and safe and happy is that soule, that hath a sure and impregnable hold whereto hee may resort. O the noble example of holy *David* ; Never man could bee more perplexed than hee was at his

Ziklag ; His City burnt,
his whole stock plundered, his Wives carryed away, his people cursing, his Souldiers mutining, pursued by *Saul*, cast off by the *Philistins*; helpless, hopeless : But *David* fortified himselfe in the Lord his God: There, there, O Lord, is a sure helpe in the time of trouble, a safe protection in the time of danger, a most certaine remedy of all complaints : Let my Dove get once into the holes of that Rock, in vaine shall all the birds of prey hover over me for my destruction.

Se 2.25.

^x Sam. 30:6

Soliloq.

Sol. 36.

Soliloq. XXVI.

The light burden.

Why do wee com-
plaine of the diffi-
culty of a Christian pro-
fession, when we heare our
Saviour say, My yoak is ea-
sie, and my burden is light?
Certainly hee that im-
posed it, hath exactly poi-
sed it, and knowes the
weight of it to the full : It
is our fault if we make or
account that heavy, which
he knowes to be light : If
this yoake and burden be
heavy to our sullen na-
ture, yet to grace they
are light : If they be heavy
to feare, yet they are light
to love : what is more

sweet and easie than to
love? and love is all the
burden wee need to take
up : For love is the fulfil-
ling of the Law ; and the
Evangelicall law is all the
burden of my Saviour. O
blessed Jesu, how willingly
doe I stoope under thy
commands : It is no other
than my happinesse that
thou requirest ; I shall bee
therefore my owne enemy,
if I be not thy servant:
Hadst thou not bidden me
to love thee, to obey thee,
thine infinite goodness, and
perfection of divine beau-
ty would have attracted
my heart to bee spiritually
inamoured of thee ; now
thou bidst me to doe that
which I should have wist
to bee commanded ; how
glad-

So L. 26

SOL. 26. ly doe I yeeld up my soule
to thee? Lay on what load
thou pleasest; since the
more I bear, the more thou
enablest me to bear, and
the more I shall desire to
bear: the world hath so
clogg'd me this while, with
his worthless and base
lumber, that I have beeinge
ready to sink under the
weight, and what have I
got by it, but a lame shoul-
der, and a galled backe?
O doe thou free me from
this unprofitable, and pain-
full luggage; and ease my
soule with the happy
change of thy gracious
impostions; so shall thy
yoake not bee easie onely
but pleasing, so shall thy
fulfilled wil be so far from
a burden to me, that it
shall

shall bee my greatest delight upon earth, and my surest and comfortablest evidence for heaven.

Sokiloq. XXVII.

Joy intermitted.

WHAT a lightsome-
nesse of heart do I
now feele in my selfe, for
the present, out of a com-
fortable sense of thy pre-
sence, O my God, and the
apprehension of my inter-
est in thee? Why should
it not be thus alwaies with
me? Surely thine Apostle
bids me rejoice continual-
ly, and, who would not
wish to do so? for there is
little difference betwixt
joy and happinesse; nei-
ther was it ghesed ill by
him

Sol. 27. him that defined that man
onely to be happy that is
always delighted; and
certainely, there is just
cause, why I should be thus
alwaies affected: Thou, O
my God, art still and al-
waies the same: yea the
same to me, in all thy gra-
cious relations, of a merci-
full Father, a loving Savi-
our, a sweet Comforter:
Yea thou art my head, and
I am a limb of thy mysti-
call Body. Such I am, and
shall ever be; Thou canst
no more change, than not
be: and for me, my crosses
and my sinnes are so farre
from separating me from
thee, that they make mee
hold of thee the faster. But,
alas, though the just
grounds of my joy be stea-
dy;

dy ; yet my weake disposition is subject to variablenesse ; Whiles I carry this flesh about me, my soule cannot but be much swayed with the temper of my body ; which sometimes inclines me to a dull listenesse, and a dumpish heaviness of heart, and sadnessse of spirit ; so as I am utterly unapt to all cheerfull thoughts, and finde work enough to pull my affections out of this stiffe clay of the earth, and to raise them up to heaven. Besides, this joy of the holy Ghost is a gift of thy divine bounty, which thou dispensest, when, and how thou pleasest ; not alwaies alike to thy best Favourites on earth : Thou that

SOL. 27.

givest thy Sun and Raine,
dost not command thy
Clouds alwaies to be
dropping, nor those beantis
to shine continually upon
any face: there would bee
no difference betwixt the
proceedings of nature and
grace, if both produced
their effects in a set and
constant regularity: and
what difference should I
finde betwixt my pilgri-
mage, and my homet, if I
should here be taken up
with a perpetuity of hea-
venly joy? should I al-
waies thus feelingly enjoy
thee, my life of faith
should bee changed into a
life of sense: It is enough
for me, O God, that above
in those Regions of blisse,
my joy in thee shall be full
and

and permanent ? if in the
mean while it may please
thee; that but some flashes
of that Celestiall light of
joy may frequently glance
into my soule : It shall suf-
fice if thou give me but a
taste of those heavenly
pleasures, whereon I shall
once liberally feast with
thee to all eternity.

SOL. 28.

*Soliloq. XXVIII.**Universall Interest.*

IT was a noble praise
that was given to that
wise Heathen, that hee so
carried himselfe as if hee
thought himselfe born for
all the world : Surely the
more universal a mans be-

Cato,

F. 2 neficence.

So L. 28.

nefidence is, so much is it more commendable ; and comes so much nearer to the bounty of that great God, who openeth his hand, and filleth all things living with plenteousness : There are too many selfish men, whose spirits as in a close retort, are cooped up within the compasse of their owne concernments ; whose narrow hearts think they are born for none but themselves : Others that would seeme good natur'd men, are willing enough to enlarge themselves to their kin-dred ; whom they are carefull to advance with neglect of all others, how-ever deserving ; some yet, more liberall minded, can be

be consent to be kinde and open-handed to their neighbours; and some perhaps reach so farre, as to professe a readinesse to do all good offices to their Countrey-men; but here their largesse findes its utmost bounds: All these dispositions are but inclosures; Give mee the open Champaine of a generall and illimited benefacture: Is he rich? hee scatters his feed abroad by whole handfulls over the whole ridge, and doth not drop it downe betweene his fingers into the severall furrowes; His bread is cast upon the waters also: Is he knowing and learned? He smotheres not his skil in his bosome: but freely

So 4, 28.

lays it out upon the common stock; not so much regarding his private contentment, as the publike proficiency: Is he deeply wise? Hee is ready to improve all his cares and counsels to the advancement and preservation of peace, justice, and good order amongst men. Now although it is not in the power of any but persons placed in the highest Orbe of Authority, actually to oblige the world to them; Yet nothing hinders but that men of meaner ranke may have the will to bee thus universally beneficent, and may in preparation of mind be zealously affected to lay themselves forth upon the common good: O

Lord; if thou hast given
me but a private and short
hand, yet give mee a large
and publick heart.

So 2.29.

Soliloq. XXXIX.

The spirituall Bedleem.

HE that with wise Solomon affects to know not wisedome onely, but Madnesse and Folly, let him after a serious observation of the sober part of the world, obtaine of himselfe to visit Bedleem, and to looke into the severall Cells of distracted persons; where, it is a world to see what strange varieties of humors, and passions shall present themselves to him:

So l.29.

Here he shall see one weeping, and wringing his hands for a merely-imaginary disaster; there another, holding his sides in a loud laughter, as if hee were made all of mirth: here one mopishly stupid, and so fixed to his posture, as if he were a breathing statue; there another apishly active and restless: here one ragingly fierce, and wreaking his causeless anger on his chaine; there another gloriously boasting of a mighty stile of Honour, whereto his rags are justly intitled; and when he hath wondred a while at this woefull spectacle, let him know and consider that this is but a slight image of those spirituall

rituall phrenesies, where-with the world is miserably possessed; The persons affected believe it not; surely shoule I goe about to perswade any of these guests of Bedleem; that indeed, he is mad, and should therefore quietly submit himselfe to the meanes of cure, I should be more mad than he: Only dark rooms, and cords, and Ellebore are meet receits for these mentall distempers; In the meane while, the sober and sad beholders too well see these mens wits out of the lockets, and are ready out of Christian charity, to force upon them due remedies, who cannot be sensible of their owne miseries.

Sol. 29.

Sol. 29.

1 Thes. 5.
23.

Hos. 9. 7.

Now having learn'd of the great Doctor of the Gentiles to distinguish man into spirit, soule, and body, (whereof the body is as the earthly part, the soule as the ethereall, the spirit as the heavenly : the soul animall, the spirit rationall, the body mereall, organicallyall,) it is easie for him to observe that as each of these parts exceeds other in dignity, so the distempers therof is so much greater, and more dangerous, as the part is more excellent ; When therefore he shall hear the Prophet *Hosea* say, The spirituall man is mad, hee cannot thinke that charge lesse than of the worst of phrenesies: And such indeed they

they are which have been epidemicall to all times: Could they passe for any other than fottishly mad, that would worship Cats, and Dogs, and Serpents? so did the old Egyptians, who thought themselves the most deeply learned of all nations. Could they be lesse mad than they, that of the same Tree, would make a block for their fire, and a God for their Adoration? so did *Isaiah's* Idolatres. Could they be any better, who when they had molten their Earrings, and with their own hands had shaped a golden Calf, could fall down and worship it, and say, these bee thy Gods, O *Israel*, which brought thee out of the Land

So L. 29

Ez. 44. 16.

Exod. 32. 4

Sol. 29. Land of Egypt ? so did they which should have knowne themselves Gods peculiar people.. Could they bee any other than mad men; that thought there was one God of the hils, another of the vallies? so did the Syrian Courtiers. Could they bee any other than stark mad that would lance, and gash their owne flesh, because their Block did not answer them by fire? so did the *Baalites*. Lastly, could they be other than the maddest of men, who would passe their owne Children through the fire, and burn them to ashes in a pretence of Devotion? so did the Clients of *Moloch*. Yea, what speake I of the times of

2 Kin. 20:
236

1 Kin. 18.
28.

2 Kin. 23.
11.

2 Kin. 23.

So L.29.

of ignorance & even since
the true light came into
the world, and since the
beams of his glorious Gos-
pel shined on all faces,
there hath been no lesse
need of darke roomes and
manicles than before: Can
we think them other than
notoriously mad, that ha-
ving good clothes to their
backes, would needs strip
them off, and go stark na-
ked? so did the Adamites
of old, about the yeare of
our Lord, 194. So did cer-
taine Anabaptists of Hol-
land at *Amsterdam*, in the
yeer 1535. so did the Cy-
nicall Saint *Francis* in the
streets of *Affsum*. Could
they bee other than mad
which would worship
Cain, Judas, the Sodomites?

So

SOL. 29.

So did those good Devotionists which were called *Cajani*, about the yeer 159. Nay, were they not worse than mad, who if we may beleive *Hosius*, and *Lindanus*, and *Prateolus*, worshippt the Devill ten times every day? so did those Hereticks which were in the last age called *Demoniaci*. Could they be better than mad which held that beasts have Reason as wel as man, that the Elements have life, that Plants have sense, and suffer paine in their cutting up? so did the *Manichees*. Could they be other than blasphemously mad, that held there are two Gods, one good the other evill, and that all creatures were made by the lat-

latter? so did the **Gnosticks**. Were there ever mad men in the World, if they were not such who would beseech, yea force passengers to doe them the favour to cut their throats, in a vain affectation of the praise of Martyrdome? so did the **Circumcellions**, a Faction of Donatists in the year 349. But above all other, did not those surpass in madness, who allowed of all Heresies, and professed to hold all opinions true? so did **Rhetorus** and his followers : St. **Augustines** Charity sticks at the beleefe of so impossible a Tenet; I must crave leave to wonder at his reason: For (saith hee) many opinions being contradictory

So L.29.

to each other, no man that is *compos mentis* can thinke both parts can bee verifiable : as if it could be supposed that a *Rhetorius*, thus opening, could bee any other than beside all his wits : Surely had he been himselfe, so impossible an absurdity could not have falle from him : neither could any of these fore-said practises or opinions have been incident into any but braines highly distempered. But what doe we raking in the ashes of these old forgotten Lunaticks ; would to God wee had not work more than enough to looke for the prodigious phrenesies of the present age, than which there were never since

since the world began ei-
ther more or wortle,

So L. 29.

Can there be under the
cope of heaven a madder
man, than hee that can de-
ny there is a God? such a
monster was rare and
hoested at in the times of
Paganisme: The Heathen
Orator tels us of but two
in those darke ages before
him, that were so far for-
saken of their wits; and
we know that the old Ath-
enians, when a bold Pen-
durft but question a Deity,
sentenced the booke to
the fire, and the Author to
exile. But now, alas, I am
ashamed to say that this
modern age under so clear
beames of the Gospel hath
bred many professed A-
theists, who have dared,
not

cher. de
Natur. Deo-
rum, initio.

Sol. 29. not in their heart onely, as
in Davids time, but with
their blasphemous lips to
deny the God that made
them.

And are the phrenesies of
those insolent soules any
whit lesse wilde and out-
ragious, that dare boast
themselves to be God; and
sticke not to stile them-
selves absolutely deified?
avowing that the soule in
their body is the onely
Christ, or God in the
flesha; That all the acts of
their beastly and abominable
lusts are the workes of
righteousnesse; that it is
their perfection, and the
highest pitch of their glo-
ry to give themselves up
to all manner of abomina-
tions, without any reluc-
tation;

Heart blee-
dings for
Professors
homosexualites;
See forth
under the
hands of 16
Churches of
christ bap-
tized into
the name of
christ. p. 5.
6, 7. &c:

station; that there is no hell, but a dislike of, and remorse for, their greatest villanies: Now shew mee amongst the savagest of Pagans any one that hath been thus desperately brain-sick, and let me bee branded for a slanderer.

What should I need to instance in any more, or to contract a large Volume of Heresiology? In short, there is no true Heretick in the world, that is not in some degree a madman; And this spirituall madnesse is so much worse than the naturall, as in other regards, so especially in this; that whereas that distemper of the braine containes it self in its own bounds, without any danger

SOL. 29. ger of Diffusion to others, the spirituall, is extreemly contagious, spreading its infection to the perill of all that come within the aire of it.

In this sad case what is to bee done? Surely wee may, as we doe, mourne for the miserable distractions of the world; but it is thou onely, O Lord, that canst keale them. O thou, that art the great and soveraigne Physician of soules; that after seven yeares brutality, restoredst the frantick Babylonian to his shape and senses, looke downe mercifully upon our Bedleem, and restore the distracted World to their right temper once againe: as for those that are yet

yet found, keepe them O God, in their right wits unto the end, preserve them safe from all the pestilent taintures of Schism and Heresie: And for me, the more insight thou givest me into, and the more sense of, these woefull distempers, so much the more thankfull doe thou make me to thine infinite goodnessse, that thou hast beene graciously pleased to keep me within compasse. And O, do thou still and ever keep mee within the compas of thy revealed will, and all just moderation; and suffer me not to be miscarried into any of those exorbitances of judgement which may prove a trouble to thy Church,

Sol. 30. Church; and a scandal to thy Name.

Soliloq. XXX.

The difference of actions.

There is great difference in sins, and actions whether truly or seemingly offensive; there are Gnats, and there are Camels; neither is there less difference in Consciences: There are consciences so wide and Vast, that they can swallow a Camel; and there are consciences so strait, as that they straine at a Gnat; Yea, which is strange to observe, those very consciences which one while are so dilated that

that they straine not at a Camel, another while are so drawne together by an anxious scrupulousnesse that they are ready to bee choaked with a Gnat.

How palpably was this seen in the chief Priest and Pharisees and Elders of the Jewes : the small Gnat of entring into the judgement Hall of the Roman Governor, would by no meanes down with them ; that hainous act wold defile them, so as they should not eat the Pasceover ; but in the mean time the huge Camel of the murther of the Lord passed down glib, and easily through their throats : They are ready to choak with one poor ear of corn pulled on

a

SOL. 30. a Sabbath by an hungry passenger; Yet whole houses of widowes, the whiles, passe down their gorges with ease: An un-waithen had or cup was pi-acular; whiles within their hearts are full of extortion and excess. I wish the pre-sent age did not abound with instances: It is the fa-shion of Hypocrites to bee seemingly scrupulous in small things, whiles they make no conscience at all of the greatest: and to bee so much less consernabile of greater matters of the Law, Judgement, Mercy and faith; as they are more scrupulously pun-ctuall in their Mint, Anise, and Cummin. O God, I would not make more sins than

Mat 23.25

than thou hast made; I desire to have an heart wisely tender, not fondly scrupulous; Let my soule endure no fetters but thine; If indifferent things may be my Gnats, let no known sin be other than a Camell to me; and let mee rather choak in the passage, than let down such a morsell.

SOL. 31.

Soliloq. XXXI.

The necessity of Labour.

THE great and wise God that hath been pleased to give to all creatures their life and being, without their endeavour or knowledge, hath yet ordained not to continuall their being, without their owne labour, and co-operation;

G ration;

SOL. 31.

ration ; so as hee hath imposed upon them all a necessity of paines-taking for their owne preservation : The wild beasts of the desart must walk abroad, and forrage far for their prey ; The beasts of the field must earne their Pasture with their worke, and labour in very feeding to fill a large maw with picking up those severall mouthfulls, whereby they are sustained ; The Fowles of severall kindes must flye abroad to seek their various Diet, some in the hedges, some in the fields, some in the waters ; The Bee must with unwearied industry gather her stock of wax and honey out of a thousand flowers ; Neither

know I any that can bee
idle and live : But man, as
hee is appointed to be the
Lord of all the rest, so hee
is in a speciall manner
borne to labour ; as he up-
on whom the charge lies
to provide both for him-
selfe, and all the creatures
under his command; being
not more impotent than
they in his first entrance
into the world, than he is
afterwards by the power
of his reason more able to
governe them, and to or-
der all things that may
concerne both their use,
and conservation. How
willingly, O Lord, should
I stoop to this just conditi-
on of my Creation ? La-
bour is my destiny, and la-
bour shall bee my trade :

G 2 Some-

SOL. 32. Something I must alwaies
doe ; both out of thy com-
mand, and my owne incli-
nation ; as one whose not
un-active spirit abhorres
nothing more than the tor-
ment of doing nothing : O
God, doe thou direct mee
to, and employ me in, those
services that may be most
for thy glory, for the good
of others, and my own dis-
charge and comfort.

Solilog. XXXII.

*Acquaintance with Heav-
en.*

WHAT an high fa-
vour is it in the
Great God of heaven, that
he is pleased to stoop so
low

low as to allow wretched man here upon earth to be acquainted with so infinite a Majesty ? yet in the multitudes of his mercies, this hath hee condescended unto : so farre hath hee yeilded to us, as that hee is pleased wee should know him ; and to that end hee hath clearly revealed himself to mankind, and more then so, he is willing and content that we should enjoy him, and should continually make a comfortable use of his presence with us ; that we should walke with him, and impart all our secret thoughts and counsels to him ; that wee should call for his gracious aid upon all our occasions ; that we should im-

SOL. 32.

part all our wants and feares and doubts to him, with expectation of a mercifull and sure answer, and supply from heaven ; Yea, that hee should invite us, silly wretches, to his presence, and calls us up to the throne of grace, and incourage us poor souls, dejected with the conscience of our unworthiness, to put up our futes boldly to his mercifull hands ; Yea, that hee should give this honour to dust and ashes as to stile us his friends : how shamefully, unthankfull, and how justly miserable shall I bee, if I make not an answerable use of so infinite a mercy ? O God, how utterly unworthy shall I be of this grace,

if notwithstanding these
mercifull proffers and soli-
citations, I shall continue a
willing stranger from thee,
and shall make no more
improvement of these fa-
vours than if they had ne-
ver been rendred? O let
me know thee, let me ac-
knowledge thee, let me a-
dore thee, let me love
thee, let mee walke with
thee, let me enjoy thee; let
me, in an holy and awfull
familiarity bee better and
more entirely acquainted
with thee than with the
World, than with my self;
so I shall be sure to be hap-
py here, and hereafter glo-
rious.

SOL.33.

Soliloq. XXXIII.

*The All-sufficient know-
ledge.*

I Finde much inquiry of curious wits, whether wee shall know one another in heaven ; There is no want of arguments on both parts, and the greatest probabilities have seemed to bee for the affirmative : But, O Lord, whether or no wee shall know one another, I am sure we shall all thy glorified Saints know thee ; and in knowing thee wee shall be infinitely happy ; and what would wee more ? Surely, as we finde here , that the Sun puts out the fire, and

the greater light ever extinguisheth the lesse : so why may wee not think it to be aboye ? When thou art all in all to us, what can the knowledge of any creature adde to our blesednesse ? And if when we casually meet with a Brother, or a Son before some great Prince, we forbear the ceremonies of our mu-tuall respects , as being wholly taken up with the awfull regard of a greater presence ; how much more may we justly think, that when wee meet before the glorious Throne of the God of heaven, all the respects of our former earthly relations must utterly cease, and bee swallowed up of that beatificall pre-

SOL. 33.

G 5 fence,

SOL. 33. fence, divine love, and infinitely blessed fruition of the Almighty.

O God, it is my great comfort here below to thinke and know that I have parents, or children, or brothers and sisters, or friends already in possession of glory with thee, and to believe assuredly that in my time I shall bee received to the association of their blessednesse : but if upon the dissolution of this earthly Tabernacle, I may be admitted to the sight of thy all-glorious essence, and may set eye upon the face of my blessed Saviour, now sitting at the right hand of thine incomprehensible Majesty, attended with those millions of his

his heavenly Angels, I shall neither have need, nor use of enquiring after my kin-dred, according to the flesh. What can fall into my thoughts or desires, be-side, or beyond that which is infinite?

Sol. 34

*Soliloq. XXXIV.**Poor Greatneſſe.*

I Cannot but look with much pitty mixed with smiles upon the vaine worldling, that sets up his rest in these outward things, and so pleases him-selfe in this condition, as if he thought no man happy but himselfe: how high he looks, how big he speakes,
how

SOL. 34.

how proudly hee struts ?
with what scorne and in-
sultation doth hee look up-
on my dejectednesse ? the
very language of his eye is
no other than contempt,
seeming to say, Base Indi-
gent, thou art stript of all
thy wealth, and honour ;
thou hast neither flocks,
nor heards, nor lands, nor
mannors, nor bagges, nor
barne-fulls, nor titles, nor
dignities, all which I have
in abundance ; no man re-
gards thy meanenesse ; I
am observed with an aw-
full veneration.. Be it so,
great Sir, thinke I ; enjoy
you your height of honor,
and heaps of treasure, and
ceremonies of state,whiles
I go shrugging in a thred-
bare coat, and am glad to
feed

feed on single dishes, and
to sleepe under a thatched
roofe; But let me tell you,
let your all against my no-
thing, if you have set your
heart upon these gay
things, were you the heire
of all the earth, I would be
loath to change conditions
with your eminence; and
will take leave to tell you,
that at your best, you shall
fall within my commisera-
tion: It is not in the
power of all your earthly
privileges to render you
other than a miserable vas-
fall: If you have store of
gold, alas, it is but made up
into fetters and manicles;
and what is all your out-
ward bravery but meere
matter of opinion? I shall
shew you an Indian slave,
that

Sol. 34.

So 2.34.

that shall no lesse pride himselfe in a Bracelet of Glasse beades, that you can in your richest Jewels of Rubies and Diamonds: All earthly things are as they are valued: The wise and Almighty Maker of these earthen Mines, esteemes the best Metals, but as thicke Clay; and why should we set any other price of them than their Creator? And if we be wont to measure the worth of al things by their vertues and uses, and operations, what is it that your wealth can do? Can it free you from cares? can it lengthen your sleepes? can it keepe you from head-aches, from Gouts, Dropsies, Feavers and other

ther bodily distempers ? can it ransome you from death ? can it make your account easier in the great day of reckoning ? Are you ever the wiser , ever the holier , ever the quieter for that which you have purchased with teares , and blood ? - And were it so precious as you imagine , what hold have you of it ? what assurance to enjoy it , or your self but one hour ? As for despised me , I have wealth that you know not of ; My riches are invisible , invaluable , interminable : God all-sufficient is mine ; and with him all things : My treasure is not lockt up in earth , or in heaven , but fils both : My substance is sure ; not obnoxious

Sp L. 34

So 2.34.

noxious to plunder or losſ,
or diminution : No man
hath bled , no widow or
orphan hath wept for my
enriching ; The onely differ-
ence is this; You are mi-
ſerable, and think your ſelf
happy ; I am happy whom
you think miſerable; How
ever our thoughts may
bare us out in both for a
while, yet at the laſt, ex-
cept truth it ſelue can de-
ceive us, the iſſue muſt fall
on my ſide. O God, be thou
my portion, and the lot of
mine inheritance, let the
ſcum of the world spit in
my face as the moſt deſpi-
cable of all creatures, I am
above the deſpight of men
and devils, and am ſecre-
tly happy, and ſhall be eter-
nally glorious. :

Soliloq.

SOL. 35.

Soliloq. XXXV.

Acceptation of Desires.

What a comfort it
is to us weake
wretches that we have to
deal with a mercifull God,
that measures us not by
our performances, but by
the truth of our desires :
David had a goodmind to
build God an House, his
hands were too bloody to
lay the foundation of so
holy a fabrick ; Yet God
takes it as kindly from
him, as if hee had finished
the work; and rewards the
intention of building an
house to his Name ; with
the actuall building of an
house to *David* for ever.
Good

Sol. 35. Good **Ezekiah** knew how easie and welcome a fute he made, when after all endeavours of sanctifying the people, for the celebration of that great Passover, he prayed, The Lord pardon every one that prepareth his heart to seeke God, the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary. - Alas, we cannot be but lame in all our obediences: What can fall from defective causes, but imperfect effects? If we pray, we are apt to entertaine unmeet notions of the infinite Spirit to whom wee addresse our supplications, and sudden glances of wandring thoughts; If we read or

2 Chro 30.
18, 19:

hear, wee are subject to
vaine distractions; if wee
approach Gods table, our
souls fail of that exact pre-
paration & purity where-
with they should be deck-
ed, when they come to
that celestiall banquet; If
we doe the workes of Ju-
stice, or Mercy, it is not
without some light touch
of self-respect; & well may
we say with the blessed A-
postle, The good that I
would, I do not; we should
therefore finde just cause
of discouragement in our
selves, if our best actions
were to bee weighed by
their own worth; and not
by our better intentions:
But that gracious God,
who puts good desires in-
to us, is so ready to accept
of

Rom.7.19:

SOL. 36. of them, that he looks not so much at what wee have done, as at what we wisht to have done ; and without respect to our defects, crownes our good affecti-
ons. All that I can say for my selfe, O my God, is, that the desire of my heart is to please thee in all things : my comfort then is, though my abilities fail in the performance, yet thy mercies cannot faile in my acceptation.

*Soliloq. XXXVI.**Heavenly Joyes.*

Doubtless, O God, thou that hast given to men, even thine enemies, here up-

upon Earth, so excellent
meanes to please their out-
ward senses; such beauti-
full faces, and admirable
flowers to delight the eye;
such delicate scents from
their garden, to please the
smell; such curious confe-
ctions, & delicate sauces, to
please the taste; such sweet
Musick from the birds, and
artificiall devises of ravi-
shing melody from the
art of man, to delight the
ear; hast much more or-
dained transcendent plea-
sures, and infinite content-
ments for thy glorified
Saints above. My soule,
whiles it is thus clogged
and confined, is too
straight to conceive of
those incomprehensible
waies of spirituall delcta-
tion,

Sol. 36.

Sol. 37. tion, which thou hast provided for thy dear chosen ones, triumphing with thee in thy heaven: O teach me to wonder at that which I cannot here attaine to know, and to long for that happinesse which I there hope to enjoy with thee for ever.

Soliloq. XXXVII.

Mixed Contentments.

What a fool were I, if I should thinke to finde that , which Solomon could not ; contentment upon earth ? his greatnessse, wealth and wisedome gave him opportunity to search, where my

impotency is shut out: Were there any thing under heaven free from vanity and vexation, his curious inquisition could not have missed it.

No, alas, all our earthly contentments are like a Jewish Passeover, which wee must eate with soure herbes: Have I wealth? I cannot bee void of cares: Have I honour? I cannot bee rid of envy: Have I knowledge? Hee that increaseth knowledge, increaseth sorrow, saith the Kingly Preacher: Have I children? it were strange, if without crosses: Have I pleasures? not without a sting: Have I health? not without the threats of disease: Have I full diet? not with-

So L. 37.

SOL. 37. without the inconveniences of satiety : Have I beauty ? not without a snare to my soul. Thus it is in all our sublunary comforts ; I cannot have the Rose, but I must be content with the prickles : Pure and absolute pleasure dwels elsewhere, far above the reach of this vale of misery. O God, give me to seeke it there onely : not without a contempruous neglect of all those deceitfull vanities which would withdraw my soule from thee; and there let me finde it, whiles I am here by faith, when I remove hence by personall fruition : In the mean time, let me take what thou givest me with patience, and thankfulness:

thank-

thankfulness for the meat,
and patience with the
sauce.

Sol. 38.

Soliloq. XXXVIII.

True Wealth:

A LL a mans wealth
or poverty is within
himselfe: It is not the out-
ward abundance or want
that can make the differ-
ence. Let a man bee never
so rich in estate, yet if his
heart be not satisfied, but
he is still whining, and
scraping and pining for
more, that man is miserably
poore; all his bagges
cannot make him other
than a starke beggar. On
the other side, give mee a

H man

Sol. 38

man of small means whose minde is throughly content with his little, and enjoyes his pittance with a quiet and thankefull heart, that man is exceeding rich; all the World cannot rob him of his wealth. It is not having, by which we can measure riches, but enjoying : The Earth hath all Treasures in it, yet no man stiles it rich : Of these which the world call goods of Fortune, only opinion sets the value: Gold and Silver would bee metals whether wee thinke them so, or not; they would not bee riches, if mens conceit and institution did not make them such. O my soule, bee not thou carried away with the

common Error to covet
and admire those things
which have no true worth
in themselves : If both the
Indies were thine , thou
shouldest bee no whit the
wealthier ; Labour for
those riches whereby thy
stocke may bee advanced :
The great Lord of all, who
knowes best where his
Wealth lies , and where
thou shouldest hoord up
thine , hath told thee
where to seeke it, where to
lay it: Lay not up for your
selvces Treasures upon
earth, where moth and rust
doth corrupt, and where
theeves break thorow and
steale; But lay up for your
selvces Treasures in Hea-
ven : There thou shalt bee
sure to finde it entire, free

Sect. 38.

Mat. 6. 19.

Sol. 39.

from plunder, and all danger of diminution, O God, give me to covet that my minde may bee rich in knowledge, that my soule may be rich in grace, that my heart may bee rich in true contentation; as for this pelfe of the World, let it make them miserable that admire it.

Soliloq. XXXIX.

False Light.

Looking forth one starry evening, my eye met with a glorious light, that seemed fairer than its fellowes: Whiles I was studying what Planet it might be, it suddainly glided

Sol. 39.

ded downe, and vanished. O God, how can we hope to avoid delusions upon earth, when even the face of heaven may thus de-ceive us? It is no other-wise in the firmament of the Church: How many have there been, that have seemed eternally fixed in that high sphere, which have proved no other than base Meteors, gilded with fair beames; they appeared starres, their substance was but slime. Woe were to the earth, if a true starre should fall; Yea, I doubt whether the Fabrick of heaven would stand, if one of those glorious Lights should drop downe: If therefore the star Worni-wood shall fall, and imbit-

Sol. 40.

ter the waters, hee shall shew himselfe to be but a false star, and a true Impostor ; else, heaven should fall as soon as hee. O my God , give mee grace to know the truth of my substance and the firmnesse of my station : Let me hate all counterfeit exhalations ; Let me know my selfe the least and most insensible star in thy *Galaxie* ; so shall I bee happy in thee, and thou shalt be by me glorified.

Soliloq. X.E.

The haste of Desire.

How slowly the hours seem to pace when we
are

are big with the desire and expectation of any earthly contentment? we are ready to chide the time for standing still, when wee would over-hasten the fruition of our approaching comfort: So the School-boy longs for his play-day, the Apprentice for his freedom, the Ward for his livery, the Bride for her nuptials, the Heire for his inheritance: so approvedly true is that of wise *Solomon*,
Pro. 13.12.
Hope deferred makes the heart sick. Were it not, O my soule, for that wretched infidelity, which cleaves so close unto thee, thou couldst not but bee thus affected to thy heaven; and shouldst bee yet so much more, as the joyes

So L.40

there are infinitely more exquisite than which this earth can afford : Surely thou dost but flatter mee with the over-weening conceit of the firm apprehension of my faith ; whiles I finde thee so cool in the longing desires of thy glorification : What ? hast thou no stomack to thy happinesse ? Hath the world benummed thee with such a dull stupidity that thou art growne regardlesse and insensible of eternall blessednesse ? Oh shake off this Lethargick heavinessse of spirit, which hath possessed thee, and rouze up thy selfe to those ardent desires of glory which have sometimes enflamed thee : Yea, Lord,

do thou stir up that heavenly fire that now lies raked up in the Embers of my scule, and ravish my heart with a longing desire of thy salvation.

So L. 41.

Soliloq. X L I.

Deaths Remembrancers.

Every thing that I see furnishes me with fair monitions of my dissolution : If I look into my garden, there I see some flowers fading, some withered ; If I look to the earth, I see that mother , in whose wombe I must lie ; If I goe to Church, the graves that I must step over in my way shew me what I must

H 5 trust

SOL. 41.

trust to ; If I look to my Table, death is in every Dish, since what I feed on did once live. If I look into my glasse, I cannot but see death in my face ; If I goe to my bed, there I meet with sleepe the Image of death ; and the sheets, which put mee in minde of my winding up. If I look into my study ; what are all those books, but the monuments of other dead authors ? O my soul, how canst thou bee unmindfull of our parting, when thou art plyed with so many monitors ? Cast thine eyes abroad into the world, what canst thou see but killing and dying ? Cast thine eyes up into heaven, how canst thou but thinke

of the place of thy approaching rest? How justly then may I say with the Apostle, By our rejoicing which I have in Christ Jesus, I die daily: And, Lord, as I daily die in the decay of this frail nature; so let me die daily in my affection to life, in my preparation for death. O do thou fit me for that last, and happy change. Teach me so to number my daies that I apply my heart to wisdom, and addresse it to ensuing glory.

So 1.42.

1 Cor. 15.
31.

Soliloq. XLII.

Faiths Victory.

WE are here in a perpetuall warfare,

Sol. 42. fare, and fight wee must ;
 Surely, either fight, or
 dye ; some there are that
 doe both ; That is accor-
 ding as the quarrell is, and
 is managed : There are
 those that fight against
 God ; these medling with
 so unequall a match, can-
 not looke to prevaile. •A-
 gain, The flesh warreth a-
 gainst the spirit ; this in-
 testine rebellion cannot
 hope to prosper ; but if
 with the chosen vessell, I
 can say, I have fought a
 good fight, I can neither
 lose life, nor misse of victo-
 ry: And what is that good
 fight ? Even the same A-
 postle tels me, the fight of
 faith; this is the good fight
 indeed, both in the cause
 and managing, & the issue:

2 Tim. 4.7.

1 Tim. 6.12.

Lo

Lo this faith it is, that wins
God to my side, that
makes the Almighty
mine; that not only inga-
ges him in my cause, but
unites me to him; so as his
strength is mine: In the
power of his might there-
fore I cannot but be victo-
rious over all my spiritu-
all enemies by the onely
meanes of this faith: For
Satan; This Shield of
faith is it that shall quench
all the fiery darts of that
wicked one. For the
world; this is the victory
that overcomes the world;
even our faith.

Be sure to finde thy self
furnisched with this grace;
and then say, O my soule,
thou hast marched valiant-
ly: the powers of Hell
shall

Sol. 41.

Eph. 6. 16.

Ioh. 5. 4.

Sol.42.

shall not bee able to stand before thee ; they are mighty and have all advantages of a spirituall nature, of long duration, and experience ; of place, of subtily : Yet this conqueiring grace of faith is able to give them the foile, and to trample over all the powers of darknesse. O my Lord God, doe thou arme and fortifie my soule with a lively and stedfast faith in thee, I shall not feare what man or Divell can doe unto me : settle my heart in a firme reliance upon thee, and turne mee loose to what enemy thou pleaseſt.

Soliloq.

Soliloq. XLIII.

The unfailing Friend.

Next to the joy of a good conscience, there is no greater comfort upon earth, than the enjoyment of dear friends; neither is there any thing more sad than their parting; and by how nearer their relations are, so much greater is our sorrow in forgoing them. What moane did good David make, both for Absalon as a Sonne, (though ungracious) and for Jonathan as a friend: Surely, when our dear ones are pulled away from us, we seeme to have limbes torne away from our

Sol. 43.

our bodies ; yet this is a thing must bee lookt for ; wee are given to each other, (or lent rather) upon condition of parting, either they must leave us, or we them ; a parting there must bee, as sure as there was a meeting : It is our fault if we set our hearts too much upon that, which may , yea, which must be lost. Be wise, O my soul, and make sure of such friends as thou canst not be bereaved of : Thou hast a God, that hath said, I will not leave thee nor forsake thee : It was an easie sute, and already granted which the holy Psalmist made : Cast me not off in the time of old age, forsake me not when my strength

psal. 71.9.

strength faileth : And againe, When my Father and my Mother forsake me (in their farewell to a better world) yet then the Lord will take me up. It is an happy thing to have immortall friends : sticke close unto them, O my soule, and rejoice in them evermore, as those that shall sweetly converse with thee here, and shall at last, receive thee into everlasting habitations.

Sol. 44.

Psal. 27. 10.

*Soliloq. XLIV.**Quiet Humility.*

HE is a rare man that is not wise in his owne conceit ; and that saies not within

Sol. 44. within himselfe, I see more than my neighbours : For wee are all borne proud, and selfe-opinionate ; and when we are come to our imaginary maturity , are apt to say with *Zedechiah*, to those of better judgement than our own, which way went the Spirit of God from me to speak unto thee ? Hence have arisen those strange varieties of wilde paradoxes, both in Philosophy and Religion, wherewith the world abounds every where. When our fancy hath entertained some uncouth thought, our selfe-love is apt to hatch it up, our confidence to broach it, and our obstinacy to maintain it ; and (if it bee not too

1 Kin. 22.
24.

monstrous) there will not want some credulous fools to abet it : so as the onely way both to peace and truth, is true Humility ; which will teach us to thinke meanly of our own abilities, to be diffident of our own apprehensions and judgments, to ascribe much to the reverend antiquity, greater sanctity, deeper insight of our blessed Predecessors. This onely will keepe us in the beaten road, without all extravagant deviations to untrod-den by-paths : Teach me, O Lord, evermore to think my self no whit wiser than I am; so shall I neither bee vainly irregular, nor the Church troublefomely unquiet.

Solilo.

So L. 44.

Sol. 45.

Soliloq. XLV.

Sure Mercies.

There is nothing more troublesome in humane society than the disappoint of trust, and failing of friends: For besides the disorder that it works in our owne affaires, it commonly is attended with a necessary deficiency of our performances to others: The leaning upon a broken Reed gives us both a fall and a wound: Such is a false friend, who after professions of love, and reall offices, either flinkes from us, or betrayes us: This is that which the great patterne of patience

so bitterly complaines of,
as none of his least afflictions, My Kinsfolk have failed me, and my familiar friends have forgotten me.

It went to the heart of David, that his owne familiar friend, in whom hee trusted, which did eate of his bread, should lift up his heele against him : And surely, those that are stanch, and faithfull in themselves, cannot but bee so much the more deeply affected with the perfidious dealing of others ; and yet also so much the more, as their confidence and entirenesse was greater ; this was that which heighthned the vexation of that man who is so famous for the integrity of his heart. It was

So L. 45.

Job 19.14.

Psal. 41.9..

Psal. 55.13,
14.

SOL. 45. was thou, O man, mine e-
quall, my guide, my ac-
quaintance; we took sweet
counsell together, and
walked to the house of
God in company. And stil-
our daily experience gives
us miserable instances in
this kinde: Hee hath had
little to doe in the world
that hath not spent many
a sigh upon others faith-
lesness.

And now, O my soule,
the more sad prooфе thou
hast had of the untrusty
disposition and carriage of
men, the more it concernes
thee to betake thy selfe, in
all zealous & absolute affi-
iance, unto the sure protec-
tion and never-sayling
providence of thy God?
the God who, being Truth

it selfe, never did, never can forfeit his Trust to any soule that relied upon his most certaine promises, upon his promised mercies, upon his mercifull and just performances.

My soule wait thou only upon God ; for my expectation is from him ; He only is my Rock, and my salvation ; In God is my salvation and my glory, the Rocke of my strength, and my refuge is in God. It shall not trouble thee to send men false, whiles thou hast such a true God to have recourse unto.

So L. 45.

Psal. 61.7.

Solilo.

Sol. 46.

Soliloq. XLVI.

*Dangerous Prosperity.*Deut. 6. 11,
12.

IT was a just and needfull precaution, O God, which thou gavest of old to thine Israel. When thou shalt have eaten, and art full, then beware lest thou forget the Lord : There was not so great feare of forgetting thee, whiles they were in an hungry and dry Wilderness, although even there they did too often forget themselves, in an ungracious murmuring against thee and their Leaders ; the greatest danger of their forgetting Thee would be, (thou knewest) when they

should come to be pampered in the Land that flowed with Milk and Honey : There it was that accordingly *Jesurum* waxed fat and kicked ; there being growne thick and covered with fatnesse, he forsooke God which made him, and lightly esteemed the Rock of his salvation. Nothing is more difficult than to keep our selves from growing wanton by excess ; whereas nature kept low is capable of just obedience : Like as in the body also, a full feed breeds superfluous and vicious humors, whereas a spare diet keeps it both clean and healthfull. Do not I see, O Lord, even the man that was after thine owne heart whiles

I

thou

Sol. 46.

Deut. 32.
15.

So L. 46. thou kest him in breath,
with the prosecution of an
unjust Master, how tenderly
consciencious hee was ;
remorsed in himselfe for
but cutting off a lappe of
the robe of his causelesse
pursuer : who yet when
he came to the full scope
of his ease, and Courtey
jollity, made no scruple of
the adulterous bed of faire
Bathsheba, or the bloody
murther of a faithfull *Ur-*
ah. Who was I, O Lord,
that I should promise my
self an immunity from the
perill of a prosperous con-
dition under which thy
holier servants have mis-
carried. It was thy good-
nesse and wisdome who
fore-seest not what shall
be onely, but what might

1 Sam. 14. 5

bee also, in prevention of the danger of my surfeit, to take away the dish, whereon I might have over-fed. O God, I do humbly submit to thy good pleasure; and contentedly rest upon thy Providence, which hast thought fit rather to secure me in the safe use of my little, than to exercise mee with the temptations of a bewitching plenty.

Sol. 47

*Soliloq. XLVII.**Cheerfull Obedience.*

IT is not so much the worke that God stands upon as the mind of the worker. The same act may

Sol 47.

bee done with the thanke
and advantage of one a-
gent, and with frowns and
disrespect to another. If
we doe our businesse grud-
gingly, and because we
must, out of the necessity
of our subsistence, we shall
have as much thanke to sit
still : It is our owne need
that sets our hands on
work, not our obedience :
So as herein wee are our
own slaves, not Gods ser-
vants ; Whereas, if we go
about the workes of our
calling cheerfully, offering
them up to God, as our
willing sacrifice in an
humble compliance with
his commandments, and an aw-
full and comfortable ex-
pectation of his gracious
acceptance, we are blessed

in

in our holy endeavours,
and cannot faile of an *Euge*
from our Master in Hea-
ven. Alas, Lord, it is but
little that I can doe, and,
without thy enabling, no-
thing.

Sol. 47.

Thou that vouchsafest
to give me an abilitation
to the worke, put into me
also good affections to
thee in performing of it:
Let me doe thy will here,
as thy Angels doe in hea-
ven, with all gracious rea-
diness, and alacrity; and
be no lesse glad that I shall
doe it, than that it is done:
so whiles carnall hearts
shall languish under their
forced taskes, my labour
shall be my pleasure; and
I shall finde unspeakable
comfort both in the con-

SOL. 48. science of my art, and the crown of my obedience.

Soliloq. XLVIII

Heavenly Accordance.

AS our condition here upon earth is different; so must our affection needs be also: that which is one mans joy is anothers grief; one mans fear is another mans hope: neither can it be otherwise, while our occasions draw us to so manifest contradictions of disposition: These diversities and contrarieties of inclination and desire, are the necessary symptomes of our wretched mortality; and the nearer

we grow to the perfection
of our blessednesse, the
more shall we concentrate
in the united scope of all
our actions, and affections,
which is the sole glory of
our Creator : Know then,
O my soul, that the closer
thou canst gather up thy
selfe in all the exercise of
thy faculties, and propo-
sals of thy desires, to the
only respect of the honour
of that great and good
God which gave thee thy
being, thou aspirest so
much nearer to thy hea-
ven, where all the blessed
Saints and Angels agree
together in one perpetuall
imployment of praising
their Maker ; and sweetly
accord in that one most
perfect duty and note of an-

Sol. 49.

eternal Alleluiah to him
that sits upon the Throne
of that Celestiall glory.

O God, doe thou draw
in my heart more and
more from this variety of
earthly distractions, and
fixe it upon this one hea-
venly worke: put me up-
on that blessed Taske here
below, which shall never
know any end, but endure
for ever in heaven.

Soliloq. XLIX.

Divine Bounty.

Had not the Apostle
said so, yet our owne
sense and experience
would have told us, that
every good and perfect
gift

gift is from above, and commeth downe from the Father of Lights: For sure, from below it cannot come. How should any perfect gift arise from the region of all imperfection? How should evill afford any good? What is below but earth and hell? whereof the one yeelds nothing but torment, the other nothing but misery, and sin: If therefore it be perfect, or good, (since nothing can give what it hath not) it must needs come from above: And from whom above? Not from those lightsome bodies, of the Starres, whose influences cannot reach unto the soule, whose substance is not capable of any spiritu-

Sol. 49.

Iam. 1.17.

Sol. 49.

all power, whether to have, or give perfect gifts: Not from the blessed Spirits, which are Angels of Light: They may helpe, through Gods gracious appointment, to convey blessings to us, they neither will, or can challenge an originall and primary interest in the blessings which they convey. Onely therefore from the Father of Lights; who as he is light, so is the Author of all whatsoever light, both inward and outward, spirituall and sensible: and as light was the first good and perfect gift which hee bestowed on the world, so it well may employ all the spirituall blessings conferred on the Creature: So as

So L. 49

he that said, Let there bee light ; said also, Let this man be wise ; Let that bee learned ; Let that other be gracious and holy : whence then, O whence can I look for any good thing, but from thy hands , O my God, who givest to all men liberally and upbraidest not : whose infinite treasure is not capable of any diminution ; since the more thou givest, thy store is not the lesse, thy glory more. Thou dost not sell thy favours, as we men are apt to do, looking through our small bounty, at an expected retribution ; but thou givest most freely, most absolutely : neither dost thou lend thy best blessings, as looking to receive

Iam. i, 5.

So L. 50.

ceive them back again, but so conveyest them to us, as to make them our owne for ever : since therefore thy gifts are so free, that all thy heavenly riches may be had for asking ; how worthy shall I bee to want them if I doe not sue for them to the Throne of thy grace ; Yet even this (since it is a good thing) I cannot do without thee. O then give thou mee the grace that I may bee ever begging faithfully of thee ; and give mee the graces that I beg for.

Soliloq. L.

Sweet use of Power.

I See that great wise, and holy God, who might most

most justly make use of his absolute power, yet proceeds sweetly with his creature in all his wayes: Hee might force some to salvation in spight of their wills; He might damne others merely for his pleasure, without respect to their sin: But he doth not, hee will not doe either of these; but goes along graciously and gently with us, inviting us to Repentance, and earnestly tendering to us the meanes of salvation on the one side with effectuall perswasions, and strong motives, and kindly inclinations to an answerable obedience; on the other side, laying before us the fearfull menaces of his judgements denounced against

So 2.50

So 2.30.

gainst sinners, urging all powerfull dissuasions, and using all probable meanes to divert us from all the waies of wickednesse ; and when those prevaile not, justly punishing us for our wilfull disobedience, impenitence, and infidelity.

O God, how should we learne of thee to proceed with all our fellow-Creatures, (but much more with our Christian Brethren) not according to the rigour of any pretended prerogative of power, but in all mercifull tenderness, in all gentle and faire meanes of their reclamatiōn on the one side, & on the other, in an unwilling and constrained severity of necessary justice.

S o l. 50.

And how much doth it concerne thee, O my soule, not to stay till thy God shall drag thee to Repentance and salvation, but gladly to embrace all those happy opportunities, and cheerfully to yeeld to all those mercifull solicitations, which thy God offers thee for thy full Conversion; And carefully to avoid those waies of sinne and death which he hath under so dreadfull denunciations graciously warned thee to shun: Else thy God is cleared both in his justice and mercy, and thy perdition is of thy self.

Soliloq.

Sol. 51.

Soliloq. L I..

The power of Conscience.

IT is a true word of the Apostle, God is greater than our Conscience ; and surely, none but he : under that great God , the supreme power on earth is the conscience. Every man is a little world within himselfe ; and in this little world there is a Court of Judicature erected, wherein next under God the Conscience sits as the supreme Judge, from whom there is no appeale ; that passeth sentence upon us, upon all our actions, upon all our intentions ; for our persons , absolving

solving one, condemning another; for our actions, allowing one, forbidding another: If that condemn us, in vaine shall all the World besides acquit us; and if that cleare us, the doom which the World passeth upon us, is frioylous, and ineffectuall. I grant this Judge is sometimes corrupted with the Bribes of Hope, with the weake feares of losse, with an undue respect of persons, with powerfull importunitiess, with false witnesses, with forged evidences, to passe a wrong sentence upon the person, or cause; for which hee shall be answerable to him that is higher than the highest; but yet this doom, (though
re-

SOL. 51.

SOL. 51. reversible by the Tribunall
of Heaven) is still obliga-
tory on earth : So as it is
my fault that my Con-
science is mis-led ; but it is
not my fault to follow my
Conscience. How much
need have I therefore, O
my God, to pray that thou
wouldst guide my Con-
science aright ; and keepe
this great Judge in my bo-
some from Corruption
and errour ? and what
need hath this intestine ar-
biter of mine to take speci-
all care that he may avoid
all misinformations that
may mislead his judgment,
and all the base suggesti-
ons of outward advantage,
or losse that may deprave
his affections ? And, O
thou, that only art greater
than

than my Conscience, keep
mee from doing ought a-
gainst my Conscience : I
cannot disobey that but I
must offend thee ; since
that is but thine Officer
under thee, and only com-
mands for thee.

SOL. 52.

Soliloq. LII.

Proud Poverty.

THat which wise Solo-
mon observed in the temporall estates of men,
holds no lesse true in the
spirituall : There is that
maketh himselfe rich , yet
hath nothing ; There is
that maketh himself poor,
yet hath great riches : On
the one side, we meet with

Prov. 13.7.

Sol. 5.2. a proud but beggarly **Luo-**
dicean, that saics, I am rich,
 and increased with goods,
 and have need of nothing;
 which will not know that
 he is wretched, and misera-
 ble, and poor, and blinde,
 and naked; This man when
 the means of further grace
 are tendred him, can say,
 as **Esa** did, of the pro-
 fered herds, I have enough
 my Brother ; and with the
 bragging Pharisee can
 boast of what he is not, and
 of what he is ; of what hee
 hath, of what he doth ; ad-
 miring his owne nothing,
 and not caring to seek for
 more, because he thinks he
 hath all ; this fond Justici-
 ary can overdoe his duty,
 and supererogate ; con-
 temning the poverty of
 soules

soules better furnished
than his owne ; and laying
his merits in the dish of
the Almighty.

So L. 52.

On the other side, there
is an humble soule, that is
secretly rich in all spiritu-
all endowments ; full of
knowledge, abounding in
grace, which out of the
true poverty of spirit un-
der-values himselfe, and
makes no shew of ought
but a bemoaned disability:
as wee have seen those
grounds wherein the rich-
est Mines are treasured,
bewray nothing but bar-
rennesse in their outside.

O my soul, what estimation
soever others may set
upon thee, thou art con-
scious enough of thy owne
wants; be thankfull for the
lit-

SOL. 53. little thou hast, and a.
for the much thou lackest;
and if thou wilt needs bee
advancing thy selfe above
others, let it be in the con-
testation of thy greater
humblenesse, and lower
dejection. Thy grace shall
be no lesse because thou
thinkst it so : but shall ra-
ther multiply by a modest
diminution.

And, O Blessed Lord,
thou who resistest the
proud, and givest grace to
the humble, give me more
humility, that I may re-
ceive more grace from
thee ; and thou whose gra-
cious raine shelves downe
from the steep mountains,
and sweetly drenches the
humble vallies ; depresso
thou my heart more and
more.

So L. 53.

more with true lowliness
of Spirit, that the showers
of thy heavenly grace
may luke into it, and
make it more fruitfull in
all good affections, and all
holy obedience.

. Soliloq. L III.

The happiest Society.

I finde, O Lord, some
holy men that have
gone aside from the world,
into some solitary wilder-
nesse, that they might have
their ful scope of enjoying
thee freely, without any
secular avocations; who
no doubt improved their
perfect leisure to a great
entirenesse of conversation
with

Soz. 53.

with thee. Surely I could easily admire the report of their holinesse, and emulat^e their mortified retirednesse, if I did not hear them say, The Woolfe dwels in the Wood, and that they could as soone leave themselves, as the World behind them. There is no Desart so wild, no Mountaines or Rockes so craggy, wherein I would not gladly seek^e thee, O my God, and which I would not willingly climbe up to finde thee, if I could hope that solitude would yeeld a spirituall advantage of more enjoying thee. But, alas, I find our weak powers are subject to an unavoidable lassitude; and wee can no

more contemplate alwaies those divine Objects, than our bodily eyes are able to fix themselves on the body of the Sun in his brightest splendor: so as, if our mindes should not bee sometime taken off with a safe variety of Cogitations, wee should be overwhelmed with thy Glory, and with too much light blinded: by this meanes it comes to passe that these small interspirations set an edge upon our re-assumed speculations, and renewed Devotions: Although also in the mean time, I should hate all secular diversions, if they should take thee for a moment quite out of my sight; If I did not finde that I may still refer them to

Sol. 53.

K thee,

Sol. 54.

thee, and enjoy thee in them. O God, doe thou so fix my soul upon thee, that what ever occasion shall take me up, I may never be out of thy blessed society, and make me so insensible of the noise of the world, that even in the midst of the Market I may bee still alone with thee.

*Soliloq. LIV.**Honey from the Rock.*

O God, thou didst miraculously refresh thy murmuring Israel of old with water out of the Rock, in that dry wilderness; and now I hear thee say,

say, If they had hearkened to thy voice, and walked in thy waies, with honey out of the Rock thou wouldest have satisfied them. Loe, that which thou wouldest have done to thine ancient people, if they had obeyed thee, thou hast abundantly performed to thine Evangelicall Israel. With Honey out of the Rock hast thou satisfied them; The Rock that followed them was Christ my Saviour: Lo, out of this Rock hath flowed that hony whereby our soules are satisfied; Out of his side (saith the Evangelist) came water and blood, This Rock of our salvation affordeth both what Israel had, and might have had. Surely, O

Soz. 54.
Psal. 81.16.

i Cor. 10.

Sol. 54.

Heb. 9.12.
Eph. 1.7.

Rom. 5.9.

Col. 1.20.

Heb. 9.22.

Heb. 13.12.
14.

1 Pet. 1.2.

Heb. 9.15.

my God, there can be no honey so sweet, as the effect of the precious blood of my Saviour to the soul of the Believer ; By that bloud we have eternall redemption from death, and Remission of all our sinnes; By that bloud are we justified in the sight of our God, and saved from the wrath to come ; By that bloud we have our Peace made in Heaven, and are fully reconciled to our God ; By that blood wee are cleansed and purged from all our iniquity ; By that bloud we are sanctified from our Corruptions ; By that blood we receive the Promise and possession of an eternall inheritance. O the spirituall Ho-

Hony so sweet, that the materiall Hony is but bitternesse to it! *Jonathan* of old did but dip his Speare in the honey of the wood, and but with one licke of that sweet moisture had his eies cleared, and his spirits revived; O God, let me but taste, and see how sweet the Lord Jesus is, in all his gracious Promises, in all his mercifull and real Performances, I shall need no more to make me happy. Thy *Solomon* bids me to eat honey: Lo, this is the honey that I desire to eat of; Give me of this honey and I shall receive both clearnesse to my eies, and vigour of my spirits to the foiling of all my spirituall enemies. This is no-

Sim. 14.
29.

Pro. 14.23.

So 2.55.

Pro. 25.16.

the honey whereof I am bidden not to eate too much : No, Lord, I can never eat enough of this Celestiall honey ; Here I cannot surfeit ; Or, if I could, this surfeit would be my health. O God, give me still enough of this honey out of the Rocke, so shall my foul live, and bee blessed of thee.

*Sokiloq. L.V.**Sure Earnest.*

O My God, what a comfortable assurance is this which thou hast given to my soule ? Thou hast, in thy great mer-

mercy, promised and agreed to give me heaven ; and now because thou dost not put me into a present possession, thou hast given me earnest of my future inheritance ; and this earnest is that good Spirit of thine, which thou hast graciously put into my soule. Even we men, whose stile is deceitfull upon the balance, think our selves sure when in civill transactions we have received an earnest of the bargaine ; and much more when we have taken that small piece of coine, as part of the bargained payment ; How then can I fear to fail thee, my God, whose Title is faithfull and True ; whose Word is Yea, and Amen.

Eph. 1.14.

Sol:55

Mat. 24.35

It is ordinary with the World to cheat my soule with fair promises, and faithlesse engagements of yielding me those contentments, which it neither can, nor meant to perforne. But for thee, O Lord, heaven and earth thall passe away; but not one jot of thy Word shall passe unsfulfilled : Hadst thou thea, but given mee that Word of thine, I durst have set my soul upon it, with all firme confidence; but now that thou hast seconded thy Word with thy Earnest, what place can be left for my doubt? What then, what is it that thou caust sticke at, O my soul? Canst thou make question of the truth of the

the Earnest ? Thou know-
est that thou canst not ;
the stamp is too well
known to be misdoubted ;
the impressions are full and
inimitable ; this scale can-
not be counterfeit ; the
graces of the Spirit which
thou hast received, thou
feelest to be true and reall ;
thou findest in thy selfe a
faith, though weak , yet
sincere ; an unfeigned re-
pentance joyned with an
hearty detestation of all
thy sinnes ; a fervent love
of that infinite goodness
that hath remitted them,
a conscientiable care to a-
void them, a zealous desire
to bee approved to God
in all thy waies : Flesh
and bloud cannot have
wrought these graces in

SOL. 55. thee ; It is onely that good Spirit of thy God, which hath thus sealed thee to the day of Redemption.

Walke on therefore, O my soule, confidently and chearfully in the strength of this assurance, and joyfully expect the full accomplishment of this happy contract from the sure hands of thy God : Let no temptation stagger thee in the comfortable resolutions of thy future glory ; But say boldly with that holy Patriarke, O Lord I have waited for thy salvation.

Solilo.

Soliloq. L.VI.

Heavenly Manna.

Victory it selfe is the great reward of our fight ; but what is it, O God that thou promisest to give us as the reward of our Victory ? even the hidden Manna : Surely were not this gift exceeding precious , thou wouldst not reserve it for the remuneration of so glorious a Conquest . Behold that materiall and visible Manna, which thou sentest down from heaven, to stop the mouths of murmurirg Israel, perished in their use ; and if it were reserved but to the next day,

SOL 56.

day, putrified, and instead of nourishing, annoyed them ; But the hidden Manna, that was laid up in the Arke, was incorruptible, as a lasting monument of thy power, and mercy to thy people ; But now, alas, what is become both of that Manna, and of that Arke ? Both are vanished (having passed through the devouring jaws of time) into mere forgetfulness. It is the true spiritual Manna that came down from the highest heaven, and ascending thither again is hidden therein the glorious Arke of Eternity, that thou wilt give to thy Conqueror : That is it, which being participated of here below, nourisheth

us to eternall life; and being communicated to us above, is the full consummation of that blessed life, and glory. O give me so to fight that I may overcome, that No overcomming, I may bee feasted with this Manna. Thou that art, and hast given me thy selfe, the spirituall Manna, which I have fed on by faith ; and the symbolicall Manna, whereof I have eaten sacramentally ; give me of that heavenly Manna, whereof I shall partake in glory : It is yet an hidden Manna, hid from the eies of the world, yea in a sort from our owne ; hid in light inaccessible : For our life is hid with Christ in God, but shall then bee ful-

Sol. 56.

Colos. 3.

Sol. 56.

fully revealed : for it shall then not onely cover the face of the earth round about the tents of Israel, but spread it self over the face of the whole heaven, yea fill both heaven and earth. I well thought, O my God, that if heaven could afford any thing more precious than other, thou wouldst lay it up for thy Victor : for it is an hard service that thy poore Infantry here upon earth are put unto ; to conflict with so mighty, so malicious, so indefatigable enemies; and therefore the reward must be so much the greater, as the warefare is more difficult. O doe thou who art the great Lord of Hosts, give me courage to fight

fight, perseverance in fighting, and power to overcome all my spirituall enemies, that I may receive from thee this hidden Manna, that my soul may live for ever, and may for ever blesse thee.

Soliloq. LVII.

The Hearts Treasure.

IT is a sure Word of thine, O Saviour, that where our Treasure is, there our hearts will be also; neither can wee easily know, where to finde our hearts, if our Treasure did not discover them :: Now, Lord, where is my Treasure? Surely I am not wor-

Sol:37.

worthy to bee owned of thee, if my Treasure be any where but in heaven: my lumber and luggage may be here on earth, but my Treasure is above; there thou hast laid up for me the richest of thy mercies, even my eternall salvation : Yea Lord, what is my richest Treasure but thy selfe? in whom all the Treasures of Wisdome and Knowledge, yea of infinite Glory are laid up for all thine : All things that this world can afford me, are but mee're pelfe in comparison of this Treasure; or, if the earth could yeeld ought that is precious, yet I cannot call that Treasure. Treasure implies both price; and store of

So L. 57.

of the dearest Commodities : never so great abundance of base things cannot make a Treasure ; neither can some few peeces of the richest mettals bee so accounted ; but where there is a largel congestion of precious Jewels, and Mettals, there onely is Treasure : If any at all, surely very little, and mean is the wealth which I can promise my selfe here ; perhaps some brasé Farthing, or light and counterfeit Coine, meer earthy droſſ, which may load but cannot enrich my soule ; my only true riches are above with thee ; and where then should my heart bee but there ? My hand and my braine too must necessarily

Sol. 57.

sarily bee sometimes here below, but my heart shall be still with my Treasure in heaven. It is wort to be said, that however the memory of old age is short, yet that no old man ever forgot where hee laid up his Treasure. O God, let not that Celestiall Treasure which thou hast laid up for me, be at any time out of my thoughts; let my eye be ever upon it; let my heart long for the full possession of it; and so joy in the assured expectation of it; that it may disrelish all the contentments, and contemne all the crosses which this World can afford me.

Soliloq.

SOL. 58.

Soliloq. LVIII.

The narrow Way.

O Saviour, I hear thee say, I am the Way, the Truth, and the Life; and yet again, thou (who art Truth it selfe), tell'st me, that the way is narrow, and the gate straight that leadeth unto life: Surely, thou who art the living Way, art exceeding large; so wide that all the World of Beleevers enter into life by thee only: but the way of our walke towards thee is straight and narrow; Not, but that thy Commandement in it self is exceeding broad; for Lord, how fully comprehensive

Psal. 119.

Sol. 58. hensive it is of all morall
and holy duties? and what
gracious latitude hast
thou given us in it of our
Obedience? and how fa-
vourable indulgence and
remission in case of our
faylings? But narrow in
respect of the weaknesse
and insufficiency of our ob-
edience? It is our wretched
infirmitie that straitens
our way to the. Lo, hea-
ven, which is thy All-glo-
rious Mansion, when wee
are once entred into it,
how infinitely large and
spacious it is; even this
lower contignation of it, at
how marvailous distance
it archeth in this Globe of
aire, and earth, and waters?
and how is that again sur-
rounded with severall
heights

S. 2. 58.

heights of those lightsome Regions, unmeasurable for their glorious dimensions? But the heaven of heavens, the seat of the blessed, is yet so much larger, as it is higher in place, and more eminent in glory; yet thou wouldest have the way to it narrow, and the gate of it straight: And even thus it pleaseth thee to ordain in the dispensation of all thine inferior blessings; Learning dwells fair within, but the entrance is straight through study, watching, bending of braines, wearing of spirits: the house of honour is sumptuous and goodly within, but the gate is straight that leads into it; which is through danger,
at-

SOL. 58. attendance, plots of emulation: Wealth hath large Elbow-roome of lodging, but the gate is straight; hard labour, careful thrift, racking of thoughts, painfull adventures. How much more wouldest thou have in thus in the best of all blessings, the eternal fruition of heaven? And why is this way narrow, but because it is untracked, and untrodden? If I may not rather say the way is untracked and found by few, because it is narrow, and not easie to tread in. Surely grace is the way to glory, and that path is not for every foot: the straighter and narrower it is, O my God, the more let me strive and shoul-

Soz. 58.

shoulder to enter into it.
What vaine quarrels doe
we daily heare of for the
ways; but Lord enable me
to strive for this way even
to blood : And if thou
have been pleased to set
me a deep way, or a rough
way through many tribu-
lations, to that happy and
eternall life, let me passe it
with all cheerfull resoluti-
on. How oft have I not
grudged to go a foule way
to a friends house, where I
knew my entertainment
kind and cordiall? O let me
not think much to come to
those thy everlasting Mans-
ions of bliss, through tears
and blood. The end shall
make an abundant amends
for the way; If I suffer with
thee, I shall reign with
thee.

Soliloq.

Soliloq. LIX.

Gods various Proceedings.

What strange varieties, doe I finde, in the workings of God with men : One-where I finde him gently, and plausibly inviting men to their Conversion ; another-where, I finde him frightening some others to heaven : some he traines up in a goodly education, and without any eminent change, calls them forth to an exemplary profession of his Name ; some others he chuseth out of a lifenororiously lewd, to be the great patternes of a suddain Reformation ;

One that was only formall
in his Devotion without
any true life of grace , is,
upon a grievous sicknesse,
brought to a lively sense
of godlinesse ; another
comes to Gods house with
a purpose to sleep or scoffe,
and through the secret o-
peration of Gods Spirit
working with his Word,
returnes full of true com-
punction of heart , with
teares in his eyes, and reso-
lutions of present amend-
ment of life: One that was
proud of his owne right-
eousnesse is suffered to fall
into some foule sin, which
shames him before men,
and is thus brought down
to an humble acknow-
ledgement of his owne
frailty ; another, that was

Sol. 59.

L cast

Sol: 59.

cast down with a sad despair of Gods mercy, is raised up by the fall of an unbroken glasse, or by some comfortable dreame, or by the seasonable word of a cheerfull friend : One is called at the sixt hour, another not till the eleventh ; one by faire and probable meanes, another by contraries; so as even the worke of Satan himself hath been made the occasion of the conversion of his soule. O God, thy waies are infinite, and past finding out : It is not for us to prescribe thee what to do, but humbly to adore thee in what thou doest. Far be it from me, so to cast my self upon thy All-working Providence, as to neglect the ordinary

dinary means of my salvation : Unable me chearfully to endeavour what thou requirest , and then take what way thou pleasest ; so that thou bringst me to the end of my hope, the salvation of my soul .

SOL. 60.

Soliloq. L X.

The waking Guardian.

IT is a true word which the Psalmist said of thee, O God ; Thou that keepest Israel , neither slumbrest , nor sleepest : Fond Tyrants thinke that thou winkest at their cruel persecutions of thy Church, because thou dost not speedily execute ven-

Psal. 12.14.

L 2 geance

Sol. 60.

geance upon them, whereas, if the fault were not in their eyes, they should see thine wide open, and bent upon them for their just destruction; onely thou thinkst fit to hold thy hand for a time from the infliction of judgment, till the measure of their iniquity be full, and then they shall feel to their cost, that thou sawest all their secret Plots and Conspiracies against thine Israel. The time was, O Saviour, when in the daies of thine humane infirmity thou slept'st in the sterne of the Ship, on a pillow, when the Tempest raged, and the Waves swelled; yet even then when thy Disciples awoke thee and said, Lord save

Mat. 8.24,
25, &c.
Mar. 4.37.
Luk. 8.13.

save us we perish, thou re- **So L.60.**

bukedſt them sharply,
with, Why are yee fear-
full, O yee of little faith ?
Their danger was appa-
rently great, but yet thou
telſt them their feare was
causeleſſe, and their faith
weake, that they could not
affure themselves that thy
presence (though ſleeping)
was a ſufficient preserva-
tive againſt the fury of
windes and waters : How
much more now, that be-
ing in the height of thine
heavenly glory, and ever
intentively vigilant for the
ſafegard of thy choſen
ones, may we reſt ſecure of
thy bleſſed protection, and
our ſure indemnity ? O
God, do thou keep my eies
ever open, that I may ſtill

L. 3 waite

SOL.60**Psa.141.8.**

wait upon thee, for thy gracious tuition, and the mercifull accomplishment of thy salvation : Thou seest I have to doe with those enemies that are never but waking, never but seeking all advantages against my soul ; What can they doe when thine eye is ever over me for good ? O then let mine eyes be ever unto thee, O God my Lord ; in thee let me still put my trust : so shalt thou keepe me from the snares that they have laid for me, and the grins of the workers of iniquity.

Solilo.

Soliloq. LXI.

The sting of guiltiness.

Guiltiness can never
thinke it selfe sure ; if
there were no Fiends to
torment it, like a bosome-
Devill, it would ever tor-
ture it selfe : no Guard can
bee so sure, no Fort so
strong as to secure it from
terrors. The first Murde-
rer after his bloody fratti-
cide, when there is no men-
tion of any man (beside his
Father) upon earth, yet
can say, It shall come to
passe that every one that
findeth me shall slay mee ;
and I marvaile that he ad-
ded not ; if none else will
doe it, I shall do that dead-

Gen. 4. 14.

ly office to my selfe : Hee was sure hee could meet with none but Brethren or Nephewes ; and even the face of those was now dreadfull to him : hee that had been so cruell to him that had laine in the same wombe with himselfe, feares that no neereness of bloud can shield him from the violence of the next man.

Conscience when once exasperated, needs not stay for an accuser, a witness, a solicitor to enforce the evidence, a Judge ; but it selfe alone acts all these parts, and oft-times also the executioners to boot. It was a just question of the wittest of men, A wounded spirit who can bear ? But there

there are divers and different degrees of the wounds of spirit: All are painfull, some mortall; as in the body, there may bee some wounds in the outward and fleshly part, which have more pain than peril, but those of the principall, and vitall parts are not more dolorous than dangerous, and often deadly: so it is in the soul, there are wounds of the inferiour and affective faculties, as griefe for crosses, vexation for disappointment of hopes, pangs of anger for wrongs received, which may be cured with seasonable remedies; but the wounds of conscience inflicted by the sting of some hainous sin, which lies bel-

So L. 61.

Sol.62.

king within us, carries in it horror, despaire, death. O God, keep me from bloud-guiltinesse, and from all crying and presumptuous sins; but if ever my frailty should be so foully tainted, do thou so work upon my soul, as that my repentance may walke in equall paces with my sin, ere it can aggravate it selfe by continuance. Apply thy soveraign plaister to my foule whiles the wound is greene, and suffer it not to fester inwardly through any impenitent delay.

*Soliloq. LXII.
Beneficall Want.*

IT is just with thee, O God, when thou seest us

§ or 62.

us grow wanton, and unthankfully neglective of thy blessings, to withdraw them from us, that by the want of them we may feel both our unregarded obligations, and the defects of our duty: So we have seen the Nurse, when the childe begins to play with the dugge, to put up the breast out of sight. I should not acknowledg how precious a favour health is, if thou didst not sometimes interchange it with sicknesse; nor how much I am bound to thee for my Limbes, if I had not sometimes a touch of lamenesse: Thirst gives better relish to the drinke, and hunger is the best sauce to our meate. Nature must needs affect a

Sol. 62.

continuance of her well-fare; neither is any thing more grievous to her, than these crosse interceptions of her contentments : but thou, who art wisdome it selfe, knowest how fit it is for us, both to smart for our neglect of thy familiar mercies, and to have thy blessings more endeared to us by a seasonable discontinuance. Neither dost thou want to deale otherwise in the manning of thy spirituall mercies. If thy Spouse, the faithfull soul, shall (being pampered with prosperity) begin to grow secure and negligent, so as at the first knock of her beloved, she rise not up to open to Him, but suffers his head to bee filled

with Dew, and his lockes
with the drops of the
night; she soon findes her
beloved withdrawne, and
gone: she may then seeke
him, and not finde him; she
may call, and receive noe
answer; she may seek him
about the streets, and in
stead of finding him lose
her vaile, and meet with
blowes and wounds from
the watch-men. O God,
keep thou me from being
resty with ease; hold mee
in a continuall tendernesse
of heart: continue me in a
thankfull, and awfull use of
all thy favours: but, if at
any time thou seest me de-
cline to a careless obdura-
tion, and to a disrespective
forgetfulness of thy mer-
cies, doe thou so chastise
me

Sol. 62.

Cant. 5. 2.

- 3.
- 4.
- 5.
- 6.
- 7.
- 8;

So L.63.

me with the fatherly hand
of thy afflictions, and so
work me to a gracious use
of thy deserts, that my
soul may seeke thee with
more vigour of affections,
and may recover thee with
more sensible comfort.

Soliloq. LXIII.*Interchange of Conditions.*

IT is not for nothing, O my God, that thou hast protracted my time so long, and hast given me so large experience of thy most wise and holy dealing with my selfe and others. Doubtless it is, that I might see, and feele, and observe, and teach the gra-

cious changes of thy carriage towards thy poore sinfull Creatures upon earth. Thou dost not hold us alwaies under the rod, (though we well deserve a perpetuall correction) as considering our miserable impotence, and aptnesse to an heartlesse dejection ; Thou dost not alwaies keep our hearts raised up to the jollity of a prosperous condition, as knowing our readinesse to presume, and to bee carried away with a false confidence of our unmoveableness ; but graciously interchangest thy favours with our sufferings : When thou seest us ready to faint, and to be discouraged with our adversity, thou takest off thy hand

SOL. 63.

hand, and givest us a comfortable respiration from our miseries; When thou seest us pufst up with the vaine conceit of our owne worth, or successe, thou takest us downe with some heavy crosse. When thou findest us overlaid with an unequall match, and ready to bee foiled in the fight, thou givest us breath, and putteth new strength into our armes, and new courage into our hearts; When thou findest us insolent with our Victory, thou sham'st us by an unexpected discomfiture.

And as for the outward estate of the Nations and Kingdomes of the earth, thou whirlest them about in a perpetuall, yet constant

SOL. 63.

stant viciſſitude ; Peace breeds plenty, Plenty wantonnesse and pride, Pride Animosity, from thence followes war , VVar produces Vastation and want, Poverty cauſeth Industry, and (when nothing is left to ſtrive for) Peace, an induſtrious peace brings plenty againe, and in this gyre thou haſt ordained the world ſtill to turne about.

Be not too much moved then, O my ſoule, when thou findeſt thy ſelfe hard pressed with afflictions, and conſlieted with ſtrong temptations, but beare up conſtantly in the ſtrength of thy faith, as being auſſured, that having rid out this ſtorme, thou ſhalt bee bleſſ-

SOL. 63. sed with an happy calme;
Neither bee thou lifted up
too much when thou findest thy selfe carried on
with a fair gale of prosperitie, since thou knowst
not what tempests may suddenly arise; and many
hopefull vessell hath beene sunke in sight of the Port:
And when thou seest the world every where full of
woefull combustions, bee not over-much dismayed
with the sight and sense of these publike Calamities,
but waite patiently upon that Divine Providence;
which, after those revolutions of change, shall hap-
pily reduce all things to their determinate posture:
To which purpose,O God,
do thou fix my heart firmly

ly upon thee; doe thou keep me from the evill of prosperity, from dejectednesse in affliction, from the prevalence of temptation, from misprision of thy Providence : VVorke me to that due temper which thy *Solomon* hath prescribed me ; In the day of prosperity be joyfull ; but in the day of adversity consider : God also hath set the one over against the other, to the end that man should finde nothing after him.

SoL. 64.

Eccle. 7.14.

Soliloq. LXIV.

The rule of Devotion.

THy will, O God, as it is alwaies holy, so in

SOL. 64. in what thou hast decreed
to doe with us, is secret,
and in what thou wouldst
have us doe to thee, is
revealed : It is thy re-
vealed will that must reg-
ulate both our Actions,
and our Prayers. It may
be that I may lawfully sue
to thee for what thou hast
decreed not to grant: As
Samuel ceased not to pray
for thy favour to that *Saul*,
whom thou hadst reje-
cted; and many an Israe-
lite prayed for raine in
that three yeeres and an
halfe, wherein thou hadst
commanded the Clouds
to make good the prophe-
cie of thine *Elias*; yea,
thine holy Apostle pray-
ed thrice to have the Mes-
senger of Satan taken off
from

from him ; and heard no answer, but, My grace is sufficient for thee : So, Lord, we pray for the removall of thy judgements from this sinnefull and deplored Nation, which for ought we know, and have cause to feare, thou hast decreed to ruine and de-
stitution ; and many a good soule prayes for a comfortable sense of thy favour, whom thou think-
est fit to keepe downe for the time in a sad desertion ; and I thy unworthy ser-
vant may pray to be freed from those temptations, wherewith thou seest it fit that my faith should be still exercised. O God, give me the grace to fol-
low thy revealed will, and

to

Sol. 64. to submit my selfe to thy secret. What thou hast commanded, I know I may doe; what thou hast promised, I know I may trust to; what thou hast in a generality promised to do, may in some particular cases by the just decree of thy secret Counsell bee otherwise determined: If I aske what thou hast decreed to do, I know I cannot but obtaine; If I aske what thou hast warranted (notwithstanding the particular exception of thy secret will) though I receive it not, yet I receive not pardon onely, but acceptance. O God, give me grace to steer my selfe, and my prayers by thy revealed Will; and humbly

to stoop to what the event shews to have been thy secret will.

Sol. 65.

Soliloq. LXV.

Hels Triumph.

THOU hast told us, O Saviour, that there is joy in the presence of thine Angels, for a sinners repentance; those blessed Spirits are so far from envying our happiness, that as they endeavour it here, so they congratulate it in heaven: and we wel know, that these good Spirits do not more rejoice in the conversion of a sinner, than the evill Spirits do in the mis-carriage of a convert.

The

Luk. 15.10.

SOL 165. The course of the holy obedience of thy servants here is doubtlesse a pleasing object to thine Angels, neither are those malignant spirits lesse pleased with the wicked practises of their Vassals; but the joy arises to both from the contrary condition of those parties, over which they have prevailed: The allegiance of a good subject(though wel-accepted) yet is no newes to a gracious Soveraigne; but the comming in of some great Rebells is happy tidings at the Court: On the contrary, where there is a rivalitie of soveraigntie, for a professed enemy to do hostile actions, is no other than could bee expected; but

out for a subjēct or a domestick servant to bee drawne into the conspiracie, is not more advantage than joy to the intruder. O God, thou hast mercifully called me out of the world to a profession of thy Name ; I know what eies those envious Spirits have ever upon me : O doe thou lead me in thy righteousnesse because of mine enemies ; If thine Angels have found cause to joy in my conversion, O doe thou keepe me from making musicke in hell by my miscarriage.

Sol. 65.

Psal. 5.8.

M

Soliloq.

So L. 66.

Soliloq. LXVI.

Dumbe Homage.

How officious, O God,
H doe I see thy poore
dumbe Creatures to us?
how doe they fawne, or
crouch, as they see us af-
fected? how doe they run
and fetch, and carry, and
draw at our command?
how doe they beare our
stripes with a trembling
unresistance? how readily
doe they spend their
strength, and their lives in
our service? how patient-
ly doe they yield us their
milk and their fleeces for
our advantage? and lie e-
qually still to be shorne, or
slain at our pleasure? ex-
pecting

pecting nothing from us in
the mean time but a bare
sustenance, which, if it bee
denied them, they do not
fall furiously upon their
cruell Masters, but meekly
bemoane themselves in
their bruitish language,
and languish, and die ; If
granted them, they ate
fattned for our use. I am a-
shamed, O God, I am a-
shamed to see these thy
creatures so obsequiously
pliant unto me, whiles I
consider my disposition
and deportment towards
thee my Creator : Alas,
Lord, what made the dif-
ference betwixt me and
them, but thy meere good
pleasure ? thou mightest
have made them rationall,
and have exchanged my

M 2 rea-

Sol. 66.

reason for their brutality; They are my fellowes by Creation, and owe both their being and preservati-
on to the same hand with my selfe : Thou art the ab-
solute Lord of both, to whom I must bee accoun-
table for them ; they are mine onely by a limited
substitution from thee ; why then should they bee
more obedient to my will, than I am to thine ; since
they have onely Sense to lead them in their Way, I
have both Reason and Faith to teach me my du-
ty. Had I made them, I could but require of them
their absolute submission : Why should I then exact
of them, more than I am ready to performe unto

thee? O God, thou that hast put them under my hand, and me under thy owne, as thou hast made me their Master for command, - so let me make them my Masters to teach me obedience,

So 2.67.

Soliloq. LXVII.

Indifferency of Events.

THOU givest us daily proofes, O God, of the truth of that observation of wise *Solomon*, That all things come alike to all, and that no man knowes love or hatred by all that is before them: In these outward things thy dearest friends have not fared bet-

Eccl.9.1,2.

Sol. 67.

ter then thine enemies ;
Thy greatest enemies have
not suffered more than thy
beloved Children. When
therefore I looke abroad,
and see with what heavy
afflictions thou art pleased
to exercise thy best Fa-
vourites upon earth, I can-
not but stand amazed to
see what horrible Tor-
ments of all kindes have
beene undergone by thy
most precious Martyrs,
whose patience hath o-
vercome the violence of
their executioners : and to
see those extreme tortures
which some of thy faith-
full servants have endured
in the beds of their sick-
ness ; one torne, and drawn
together with fearefull
convulsions, another shrie-
king

king. under the painfull S^t. 67.
girds of an unremoveable
stone; one wrung in his
Bowels with pangs of cho-
licke, and turning of guts,
another possessed with a
raging gout in all his
Limbes; one whose blad-
der after a painfull incisi-
on is ransack'd, another
whose Leg or Arme is cut
off to prevent a mortall
Gangrene : I cannot but
acknowledge how just it
might be in thee, O God,
to mix the same bitter cup
for me ; and how merciful
it is, that knowing my
weaknes thou hast for-
born hitherto to load mee
with so sad a burthen.
What thou hast in thine
eternall Councell deter-
mined to lay upon mee,

M . 4 . thou

So 2.67.

thou onely knowest. If thou bee pleased to continue thy gracious indulgence to me still, make me truly thankful to thee for health and ease, as the greatest of thy outward favours; but let mee not build upon them, as the certaine evidences of thy better mercies: and if thou thinke fit to interchange them with a vicissitude of sickness and paine, let mee not misconstrue thy severe chastisements as arguments of thy displeasure: But still teach mee to feare thee in my greatest prosperity, and to love thee in my greatest sufferings; and to adore thine infinite Wisdome, Justice, and mercy in both.

Soliloq.

Soliloq. LXVIII.

The transcendent Love.

How justly doe I mar-
vaile, O God, to see
what strength of naturall
affection thou hast
wrought in poore brute
Creatures towards their
Masters, and towards their
owne Mates, towards their
dammes and their young :
We have plentifull instances
of those whom Death
could not separate from
their beloved Guardians,
some that have died for
their Masters, some with
them; some that have fear-
lessly hazarded their owne
lives for the preservation
of their young ones, some

M 5 that

Sol. 68. that have fed their aged
dammes with that food
which they have spared
from their own Mawes. Amongst the rest how remarkable is that comparison of thine, O Saviour, wherein thou were pleased to set forth thy tender care of thine Israell by the resemblance of an Hen gathering her Chickings under her wings? how have I seen that poor Fowl, after the patience of a painfull hatching, clocking her little brood together? and when she hath perceived the Puttock hovering over her head, in a varied note calling them hastily under the wing of her protection, and there coverly hiding them not from the Talons only,

Mat. 23.37.

onely, but from the eye of
that dangerous enemy, till
the perill hath been fully
over; after which she calls
them forth to their liberty
and repast, and with many
a carefull scrape discovers
to them such grains of
food as may bee fit for
them, contenting her self to
carve for them with neg-
lect of her owne suste-
nance. O God, thou who
hast wrought in thy silly
creatures such an high
measure of indulgence and
dearnes of respect towards
their tender brood, how
infinitely is thy love and
compassion towards the
children of men, the great
Master-peece of thy Crea-
tion? How past the admir-
ation of men and Angels,

So I.68.

Sol. 69. is that transcendent proof of thy divine love, in the more than marvelous work of our Redemption? How justly glorifiable is thy name in the gracious, and sometimes miraculous, preservation of thy Children? In the experience whereof, if I forbear to magnifie thee, or dare not to trust thee, how can I be but unworthy to bee owned of thee, or blessed by thee?

Soliloq. LXIX.*Choice of Seasons.*

How regularly, O God, hast thou determined a set season for all thy Cre-

Creatures, both for their actions and their use? The Storke in the heaven, saith thy Prophet *Jeremy*, know-
eth her appointed times, and the Turtle and the Crane, and the Swallow obser-
ve the time of their comming: Who hath seen the * Stork before the Cal-
lends of *August*, or a Swal-
low in the Winter? Who hath heard the Nightin-
gale in the heat of harvest? or the Bittern bearing her base in the coldest Mo-
neths? Yea the Fishes in the Sea know and observe their due seasons, and pre-
sent us with their Shoales only when they are whol-
some and useful; The Her-
ring doth not furnish our Market in the Spring; nor
the

So L. 69.

Ier. 8.7.

* *Oecolam-*
pad. in locis
Ierem.

So L.69.

the Salmon, or Mackerell in Winter : Yea the very flies both have and keepe their daies appointed ; the Silke-worme never looks forth of that little Cell of her Conception, till the Mulbery puts forth the leaves for their nourishment ; and who hath ever seen a Butter-flie, or an Harnet in Winter ? yea there are Flies wee know appropriate to their owne moneths, from which they vary not : Lastly , how plain is this in all the severall varieties of Trees, Flowers, Herbes ? The Almond tree looks our first, the Mulberry last of all other ; The Tulip, and the Rose, and all other the sweet Ornaments of the earth

earth are punctuall in their growth and fall : But as for Man, O God, thou hast in thy infinite VVisdom indued him with that power of reason, whereby he may make choice of the fittest seasons of all his actions. Thou that hast appointed a time for every purpose under heaven, hast given him wit to finde and observe it. Even lawfull acts unseasonably done, may turne evill ; and acts indifferent , seasonably performed, may prove good, and laudable. The best improvement of morality, or civility, may shame us, if due time bee not as well regarded, as substance : Only Grace, Piety, true Virtue can ne-

Sol. 69.

Eccl. 3.1.

So 2.69.

ver be unseasonable. There are no seasons in Eternity; There shall bee one uniforme and constant act of glorifying thee: Thy Angels and Saints praise thee above, without change or intermission; The more we can do so on earth, the nearer shall wee approach to those blessed Spirits. O God, let my heart be wholly taken up evermore with an adoration of thine infinite Majesty, and let my mouth bee ever sounding forth of thy praise; and let the Hosannahs, and Hallelujahs which I begin here, know no measure but Eternity.

Soliloq.

So l. 70.

Soliloq. LXX.

The happy return home.

Every Creature naturally affects a return to the originall whence it first came. The Pilgrim, though faring well abroad, yet hath a longing homeward ; Fountaines and Rivers run back with what speed they may to the Sea whence they were derived; all compound bodies return to their first Elements; The vapors rising up from the earth, and waters, and condens'd into clouds, fall down again to the same earth, whence they were exhaled ; This body that we beare about us,

SOL. 70. us, returns at last to that dust whereof it was framed : And why then, O my soul, dost not thou earnestly desire to returne home to the God that made thee? Thou knowest thy Originall is heavenly, why are not thy affections so? What canst thou finde here below worthy to either withdraw, or detain thee from those heavenly Mansions? Thou art here in a Region of sin, of misery and death; Glory waites for thee above: Fly then, O my soul, fly hence to that blessed immortality ; If not as yet in thy dissolution: (for which thou must waite on the pleasure of thy deare Maker & redeemer) yet in thy

thy thoughts, in thy desires **Sol. 70.**
and affections ; soar thou
up thither, and converse
there with that blessed
God and Father of Spirits,
with those glorious Orders
of Angels, and with the
soules of just men made
perfect ; And if the neces-
sity of these bodily affairs
must needs draw thee off
for a time, let it bee not
without reluetation and
hearty unwillingnesse, and
with an eager appetite of
quick retурne to that Ce-
lestiall Society. It will not
be long ere thou shalt bee
blessed with a free, and un-
interrupted fruition of
that glorious Eternity : In
the meane time doe thou
prepossesse it in thy hea-
venly dispositions ; and
con-

SOL. 71. contemning this earth,
wherewith thou art clogged,
aspire to thy heaven,
and be happy.

Soliloq. LXXI.

The confinements of Age.

Dost thou not observe,
O my foule, how time
and age confines, and con-
tracts, as our bodies, so our
desires and motions here
upon earth, still into nar-
rower compasses ? When
we are young the world is
but little enough for us ;
after wee have seen our
own Island, wee affect to
crosse the Seas, and to
climbe over Alpes, and
Pyrennes , and never
thinke

So L. 71.

thinke we have roved far enough ; When we grow ancient, wee begin to bee well-pleased with rest ; now long and unnecessary journeys are laid aside. If businesse call us forth, wee go, because we must ; As for the visits of friendship, one Sun is enough to measure them, with our returns ; And still, the older we grow, the more we are devoted to our home ; there we are content to sit still, and enjoy the thoughts of our youth, and former experience, not looking farther than a kind neighbour-hood : But, when Age hath stiffened our joynts, and disabled our Motions, now, our home-pastures, and our Gardens be-

SOL. 71. become our utmost boun-
daries ; from thence a few
yeares more confine us
to our owne floor ; Soon
after that, we are limited
to our chamber, and at
last to our chaire, then to
our bed, and , in fine, to
our Coffin. These naturall
restrictions, O my soule,
are the appendences of thy
weary Partner, this earthly
body : but for thee, the
nearer thou drawest to
thy home, the more it con-
cernes thee to bee sensible
of a blessed enlargement of
thy estate and affections.
Hitherto thou art immu-
red in a straight pile of
clay ; now, heaven it selfe
shall be but wide enough
for thee : The world hath
hitherto taken thee up,
which

which (though large is yet
but finite;) now, thou art
upon the enjoying of that
God who alone is infinite,
in all that he is: O how in-
considerable is the restraint
of the worse part, in com-
parison of the absolute in-
largement of the better? O
my God, whose mercy
knowes no other limits
than thy essence, worke me
in this shutting up of my
daies to all heavenly dis-
positions, that whiles my
outward man is so much
more lessened, as it drawes
nearer to the Center of its
corruption, my spirituall
part may be so much more
dilated, in, and towards
thee, as it approacheth nea-
rer towards the circumfe-
rence of thy celestiall glo-
ry.
Soli!.

Soliloq. LXXII.

Sin without sense.

A Las, Lord, how tenderly sensible I am of the least bodily complaint that can befall mee? If but a tooth begin to ake, or a thorn have rankled in my flesh, or but an angry Corne vexe my Toe, how am I incessantly troubled with the pain? how feelingly doe I bemoane my selfe? how carefully do I seek for a speedy remedy? which till I feel, how little relish doe I finde in my wonted contentment? But for the better part, which is so much more tender, as it is more precious, with what

what patience (shall I call it,) or stupidity, doe I endure it wounded (were it not for thy great mercy) no lesse than mortality ? Every new sin (how little soever) that I commit , fetches bloud of the soule; every willing sin stabs it ; the continuance wherein festers inwardly ; and, without repentance, kills. O God, I desire to be ashamed, and humbled under thy hand for this so unjust partiality; which gives me just cause to fear that sense hath yet more predominance in me than Faith. I do not so much sue to thee to make mee lesse sensible of bodily evills, (whereof yet too deep a sense differs little from impatience) as

Sol. 73. to make me more sensible
of spirituall : Let me feele
my sin more painfull than
the worst disease ; and ra-
ther than wilfully sin, let
me die.

Soliloq. LXXIII.

The extremes of Devo- tion.

I Acknowledge it to bee
none of thy least mer-
cies, O God, that thou hast
vouchsafed to keepe mee
within the due lines of de-
votion ; not suffering mee
to wander into those two
extremes, which I see and
pitry in others. Too many
there are, that doe so con-
tent themselves in meer
for-

SOL. 73.

formalities, that they little regard how their heart is affected with the matter of their prayers : so have I grieved to see poore mis-devout soules under the Papacy, measuring their Orisons, not by weight, but by number ; not caring which way their eie strayed, so their lips went ; resting well apaid that God understood them, though they understood not themselves : too neer approaching whereunto , are a world of wel-meaning ignorant soules at home, that care only to pray by rote; not without some generall intentions of piety, but so, as their hearts are little guilty of the motion of their Tongues ; Who, whiles

SOL. 73. whiles they would cloake their carelesnesse, with a pretence of disability of expressing their wants to God, might learn that true sense of need never wanted words to crave relief: Every begger can with sufficient eloquence importune the Passenger for his Almes. Did they not rather lack an heart than a tongue, they could not be defective in bemoaning themselves to heaven for what they lack; Especial-ly, whiles we have to doe with such a God, as more esteemes broken clauses made up with hearty sighes, than all the comple-ments of the most curious Eloquence in the world.

On the other side there
are

So 1.73.

are certain zealous Devotionists; which abhorre all set formes, and fixed hours of Invocation, teaching (and so practising) that they may not pray; but when they feele a strong impulsion of Gods Spirit to that holy work; whereupon it hath come to pass, that whole daies, yea, weekes, have gone over their heads, unblessed by their prayers; who might have taken notice, that, under the Law, God had his regular course of constant hours for his morning and evening Sacrifices; that the ancient Saints under the old Testament, held close to David's rule, Evening and Morning, and at Noon to pray and cry a-

Psal. 55.17.

So 2.73.

A&.2.1.

1 Thes. 5.
17.

loud ; so as the very Lions could not fright Daniel from his taske : And even after the vaile of the Temple was rent, Peter and John went up together to Gods house, at the ninth hour, to Evening Prayer. Yea, what stand we upon this ? when the Apostle of the Gentiles charges us, To pray continually : Not that wee should in the midst of a sensible indisposednesse of heart fall suddainly into a fashionable Devotion; but that by holy Ejaculations, and previous Meditation, wee should make way for a feeling Invocation of our God, whose eares are never but open to our faithfull Prayers. If wee first (though silently) pray that

we

we may pray, the fervour
of our Devotion shall So l.73.
grow upon us in praying :
these holy Waters of the
Sanctuary, that at first did
but wet the soles of our
feet, shall, in their happy
processe, rise up to our
chinnes. I thanke thec, O
God, that thou hast given
me a desire to walk even
between these extremities:
As I would be ever in a
praying disposition to thee,
so I would not willingly
break houres with thee ; I
would neither sleepe nor
wake without praying ;
but I would never pray
without feeling. If my
heart goe not along with
formes of words, I do not
pray, but babble ; and if
that be bent upon the mat-
ter

Sol. 74.

ter of my fute, it is all one
to thee, whether the words
be my own, or borrowed.
Let thy good Spirit ever
teach me to pray, and help
me in praying : Let that e-
ver make intercessions for
me with groanings which
cannot be expressed ; and
then, if thou canst, send me
away empty.

Rom. 8, 26.

*Aeneas
Sylv. de Reb.
ges; Alpb:*

Soliloq. LXXIV.

The sick mans Vowes.

THe answer was not
amisse, which *Theodo-*
ricus Bishop of *Coleine* is
said to have given to *Sigis-*
mond the Emperor, who
demanding how he might
be directed the right way

to heaven, received answer; If thou walk so, as thou promisedſt in thy painfull fit of the Stone, or Gout. Our extremities commonly render us holy: and our paine is prodigall of those Vowes, which our ease is as niggardly in performing. The distressed Mariner, in the perill of a Tempeſt, vows to his Saint a Taper as big as the Mast of his ſhip; which upon his comming to ſhoare, is shrunk into a rush-candle. There was never a more ſtiffe-necked people than that, which ſhould have been Gods peculiar; yet, upon every new plague, how doe they crouch and creep to the power, which their murmurs provoked?

SOL. 74.

N. 5. And

SOL. 74

And wee daily see Desperation makes those Votaries, whom health dispenseth with, as the loosest of Libertines. Were it essentiall to prosperity, thus to pervert and debauch us, it were enough to make a good heart out of love with welfare, since the pleasure and profit of the best estate is far too short of recompensing the mischiefe of a depraved jollity : but now, the fault is in our owne wretched indisposition ; the blessing is Gods, the abuse is ours. Is the Sun to be blamed that the Travellers cloak swelts him with heat? Is the fruit of the Grape guilty of that Drunkennesse which followes upon a sinful excess?

Can

Can we not feed on good
meate without a surfeit ?
And whose fault is it but
ours, if wee forget the en-
gagements of our sicke
beds ? Rather than health
should make us godlesse,
how much better were it
for us to be alwaies sicke ?
Q my God, I do acknow-
ledge, and bewaile this
wretched frailty of our
corrupt nature ; Wee are
not the same men sick and
whole ; we are apt to pro-
mise thee fair, and to pay
thee with disappointment ;
and are ready to put off
our holy thoughts with
our biggens : It is thou on-
ly that canst remedy this
sickness of our health, by
working us to a constant
mortification . O do thou
ever

Sol. 75. ever blesse thy servant,
either with sanctified crosses,
or a temperate prosperity.

Soliloq. LXXV.

The suggestions of a false heart.

SURELY, if thousands of souls perish by the flattery of others, more perish by their own; whiles their naturall selfe-love soothes them with plausible, but untrue suggestions, concerning their estate : Is the question concerning grace? the false heart tells a man he is stored to superfluity, and excesse; when hec is indeed more bare and begarly

garly than the proud Pastor of *Laodicea*. Is the question of sinne? It proclaims him, not innocent only but a Saint; it tells him his hands are pure, when hee is up to the elbows in blood; that his tongue is holy, when it is foule with perjury and blasphemy; that his eye is honest and chaste, when it is full of adultery; that his soul is clean, when it is defiled with abominable lusts, or with cruell rancour, and malice. Is the question concerning Virtue? It tels a man hee is just, when he is all made up of rapine, and violent oppression; that hee is eminently wise, when hee hath not wit enough to know

So l. 75.

So 1.73.

know himselfe a fool; that he is free handed and munificent, when he sticks not to rob beggars; that he is piously religious, whiles he puls downe Churches: Thus is the man still hid from himself, and is made to see another in his owne skin: He cannot repent, because hee thinkes himselfe faultles; he cannot amend, because hee is ever at the best: his only ease and advantage is, that he is carried hoodwinkt into hell. If the question be concerning some scrupulous act to bee done or omitted, now self-respect plaies its prizes at all weapons; what shifting and traversing there is to avoid the dint of a present danger? what fine colours, and

and witty Equivocations doth the soule finde out, to cozen it self into a safe offence. If the question be of a sinfull act already committed, what a shuffling there is to face it out by a stout justification? maugre conscience, it was not lawfull onely, but (such as the circumstances were) expedient also; And if it be so foul, that an apology is too odious, yet an extenuation cannot but be admitted: be it amisse, yet, not hainous, not unmeet for pardon. One would thinke Hell should have little need of the fawning assentation of others, when men carry so dangerous Parasites in their owne Bosomes: But sure both together must needs

So L.75. needs helpe to people that Region of darkness. Take heed, O my soul, how thou givest way to these flattering thoughts, whether arising from thy own breast, or injected by others ; and know, thou art never in more danger, than when thou art most applauded : Looke upon thine Estate, and Actions with unpartiall and severe eies; Behold thine owne face, not in the false glasse of opinion, and mercenary Adulation, but in the true and perfect glasse of the Royall Law of thy Creator ; that shall duly represent unto thee, whether the beauty of thy graces, or the blemishes of thy manifold imperfeccions ; that alone shall tell thee

thee how much thou art advanced in a gracious proficiency, and how shamefully defective thou art in what thou oughtest to have attained: Judge of thy selfe by that unfailing rule, and bee indifferent what thou art judged of by others.

Sol. 76.

*Soliloq. LXXVI.**Sacred Melody.*

WHAT a marvailous-
ly chearfull service
was that, O God, which
thou requiredst, and hadst
performed; under the
Law : Here was not a
dumbe and silent act in
thy Sacrifices, a Beast
blee-

Sol. 76. bleeding before thy Altar,
and a Smoake, and Flame
arising out of it; Here was
not a cloudy perfume qui-
etly ascending from the
golden Altar of thine In-
cense : but, here was the
merry noise of most me-
lodious musick, singing of
Psalmes, and sounding of
all harmonious instru-
ments. The Congregation
were upon their knees, the
Levites upon their Stage
sweetly singing, the Priests
sounding the Trumpets,
together with Cymbals,
Harps, Psalteries, making
up one sound in praising
and thanking the Lord.
Me thinks I hear, and am
ravished to hear in some
of thy solemine daies, an
hundred and twenty of
thy

2 Chro. 29.
25, 28.
2 Chro. 5.
12, 13.

thy Priests sounding with Trumpets ; Thy Levites in greater number, singing aloud with the Mixture of their musicall instruments; So as not the Temple only, but the Heaven rings again ; and even in thy daily Sacrifices, each morning and evening, I find an heavenly Mirth ; Musick, if not so loud, yet no lesse sweet, and delicate ; no fewer than twelve Levites might bee standing upon the stage every day singing a divine Ditty over thy sacrifice ; Psalteries not fewer than two, nor more than sixe ; Pipes, not fewer than two, nor more than twelve ; Trumpets two at the least, and but one Cymball ; so proportioned

Mamonides
in Cle. ba-
mikdash.c.3

Sol. 76. portioned by the Masters
of thy Chorē, as those that
meant to take the heart
through the eare : I finde
where thy holy servants,
David, Solomon, Hezekiah,
(doubtlesse by thy graci-
ous direction, yea, by thy
direct command*) both
appointed, and made use
of these melodious Servi-
ces ; I doe not finde where
thou hast forbidden them :
this I am sure of, since thou
art still and ever the same,
under both Law and Gos-
pell, that thou both requi-
rest, and delightest in the
chearfull devotions of thy
servants ; If wee have not
the same sounds with thy
legall worship pers, yet we
should still have the same
affections. As they might
not

* Chro: 29.
25,28.

not waite upon thee, sorrowfull ; so it is not for us to praise thee with drooping and dejected spirits. O God, doe thou quicken my spirituall dulnesse in thy holy service ; and when I come to Celebrate thy great Name, whiles the Song is in my mouth, let my heart be the stage, wherein Trumpets and Psalteries, and Harps shall sound forth thy praise.

SOL. 77.

Soliloq. LXXVII.

Blemishes of the holy function.

I Cannot but blesse my selfe at the sight of that strange kinde of curiositie, which is reported to have been used in the choice of those

Sol. 77. those, who were of old admitted to serve at the Altar; If *Levi* must bee singled out from all Israel, yet thousands must bee refused of the Tribe of *Levi*: Wee are told, that, notwithstanding that privilege of bloud, no lesse than an hundred and forty blemishes might exclude a man from this sacred Ministrations; whereof nineteen in the eyes, nine in the eares, twenty in the feet; such an holy nicenesse there was in the Election of the legall Priesthood, that, if there were not found an exact symmetrie of all parts of the body, & not comelines onely, but a perfection of outward forme in those

*Magnon in
giath ha-
mikdash.*

Levi-

Sol. 77.

Levitical Candidates, they might by no meanes be allowed to serve in the Sanctuary ; they might have place in some our-rooms, and cleave Wood for the Altar ; and might claime a portion in the holy things; but they might not meddle with the sacred Utensils; nor set foot upon the floor of the holy place. It was thy charge, O God; that those Sons of Aaron, which drew neare to thee, should be void of blemish; thou, which wouldest have the beasts of thy Sacrifice free from bodily imperfection, wouldest much more have thy Sacrificers so : The generality of the Command was thine ; the particularities of the numbers

So L.77. bers are Traditionall: And well might the care of these outward observations agree with the pedagogie of that law, which consisted in externall rites; but we well know, it was the inward purity of the heart, and integrity of an unspotted life, that thou meant'st to aime at, under the figure of these bodily perfections ; which, if it were wanting, it was not a skin-deep beauty, and exquisitensse of shape, that could give a son of *Aaron* an allowed acceso to thine Altar : *Hophni* and *Phinehas*, the ill sonnes of good *Eli*, were outwardly blemishlesse, else they had not been capable of so holy an attendance ; but their insolencies

solencies and beastlienesse
made them more loath-
some to thee, than if they
had been Lepers, or Mon-
sters of outward deformi-
ty : And can wee thinke
that thou hast lesse regard
to the purity of the Evan-
gelicall Ministerie, than
thou formerly hadst of the
Legall ? Can we think the
spirituall blemishes of
thine immediate servants
under the Gospel, can be a
lesse eye-sore to thee, than
the externall blemishes of
thy Priesthood under the
Law ? Oh that my head
were waters, and mine
eies a fountaine of teares,
that I might weep night
and day for the enormi-
ties of those, who profess
to waite on thy Evangel-

Sol. 77.

Ier. 9.1.

O call

So L. 77. call Sanctuary ? My sorrow and piety cannot but bewaile them to thee, though my charity forbids me to blazon them to the world. Oh thou, that art as the Refiners fire, and the Fullers soap, doe thou purifie all the sonnes of thy spirituall *Levi* : Do thou purge them as Gold and silver, that they may offer unto the Lord an offering of righteousness ; Then shall the Offerings of our *Judah* and *Jerusalem* bee pleasant to the Lord, as in the daies of old, and as in former yeers.

Mal. 3.2.

Mal. 3.4.

Solilog.

SOL. 78.

Soliloq. LXXVIII.

The blessed Reward.

W hen *Paulinus* came first into this Island, to preach the Gospel, to our then-Pagan Ancestors, King *Edwin* thought good to consult with his Priests, and Nobles, whether it were best to give any entertainment to the Christian Religion, which was by that stranger Preached, and recommended to his people.

Beda Eccles.
Histor. d. 2.
cap. 13.

Up starts one *Coifi*, the Arch-Priest of those Heathen Idols, and freely saies; There is no vertue or goodnessse, O King, in this Religion, which wee have

O 2 hitherto

So L. 78.

hitherto embraced ; There is none of all thy Subjects, that hath more studiously addicted himselfe to the Service and worship of our gods, than my selfe ; Yet I am sure there are many that have prospered better, and have received more favours from thee, than I have done ; And if our gods could doe any thing, they would rather have been beneficent to me, that have most carefully served them : It remaines then, that if these new doctrines, which are preacht to us, bee found upon examination, to bee better, and more availeable, that without all delay we do readily receive, and welcome them. Thus

spake a true Idols Priest,
that knew no Ell whereby
to measure Religion, but
Profit ; no proofe of a just
Cause, but successe ; no
Conviction of Injustice,
but mis-carriage. Yea, e-
ven thine Altars, O righ-
teous God, were never
quit of some such merce-
nary attendants, who seek
for onely gain in godliness :
If the Queene of Heaven
afford them better penny
worths and more plenty
than the King of Heaven,
she shall have their Cakes,
and their Incense, and their
hearts to boot. I know
thee, O Lord, to be a mu-
nificent Rewarder of all
that serve thee ; yet if thou
shouldest give me no wa-
ges, I will serve thee ; If

Jer.44.17.
18.

O 3 thou

Sol. 78.

thou shouldest pay mee
with hunger and stripes,
and prisons, and death, I
will serve thee. Away base
thoughts of earthly remu-
neration, I will honour
and serve thee, O God,
for thine owne sake, for
thy services sake; yet I
have no reason not to re-
gard thine infinite bounty;
It is no lesse than a Crown
that thou hast promised
me; and that I shall hum-
bly aspire unto, and expect
from thee, not as in the
way of my merit, but of
thy meer mercy; My ser-
vice is free in a zealous
and absolute Consecra-
tion to thee, thy hand is
more free in my so graci-
ous Retribution: If thou
be pleased to give thy ser-
vant

vant such a weight of glory, the glory of that Gift is thine : My service is out of my just duty, thy Reward is of thy Grace, and divine Beneficence. Doe thou give me to doe what thou bidst me, and then deal with me as thou wilt. As the glory of thy Name is the drift of all my actions, so the glory that thou givest mee cannot but redound to the glory of thine infinite mercy. Blessed bee thy Name in what thou givest, whiles thou makest mee blessed in what I receive from thee.

Sol.78.

Sol. 79

Soliloq. LXXIX.

Presages of Judgement.

El dome ever doe wee
read of any great mutation in Church or State,
which is not usher'd in, with some strange Pro-
digies; either raining of Bloud, or apparitions of
Comets, or airy Armies fighting in the Clouds, or
Sea-Monsters appearing, or monstrous Births of
men, or Beasts, or bloody
Springs breaking out, or
direfull noises heard; or
some such like uncouth
premonitors; which the
great and holy God sends
purposely to awaken our
Security, and to prepare

us

us either for expectation,
or prevention of Judge-
ments; wherein, the mer-
cy of God marvellously
magnifies it selfe towards
sinnefull Man-kind, that he
wills not to surprise us
with unwarned evills, but
would have his punish-
ments anticipated by a
seasonable repentance: But
of all the fore-tokens of
thy fearefullest plagues
prepared for any Nation,
Q God, there is none so
certain, as the prodigious
sinnes of the people com-
mitted with an high hand
against Heaven, against so
cleare a light, so power-
full Convictions. The
monstrous and unmatch-
able Heresies, the hellish
Blasphemies, the brutish

SOL. 79. Incests, the savage Murthers, the horrible Sacrileges, Perjuries, Sorceries of any People, can be no other than the professed Harbingers of Vengeance; these are our shoures of bloud; these are our ill-boding Comet; these are our mishapen Births; which an easie Augurie might well construe to portend our threatened destruction.

1 King, 18.
44.

The Prophet did not more certainly foretell, when he heard of an hand-broad Cloud arising from the Sea, that a vehement Rain was comming, than Gods Seers might foreknow, when they saw this darke Cloud of our sins mounting up towards hea-

Heaven, that a Tempest of
Judgement must necessa-
rily follow.

So l. 79.

But, Oh thou God of infinite mercy and compassion, looke downe from Heaven upon us, and behold us from the Habitati-
on of thy Holines: Where is thy Zeale, and thy Strength, the sounding of thy Bowells, and of thy mercies towards us? Are they restrained? If so, it is but iust; For surely wee are a sinfull Nation, a Peo-
ple laden with iniquity: We have seen our Tokens, and have felt thy Hand; yet we have not turned to thee from our evill waies: to us therefore justly be-
longeth confusion of Fa-
ces, because we have sinned

Esa. 63.15.

Esa. 1.4.

Dan. 9.8.

a-

So L.79:

9:

Dan.9.16.

17.

Dan.9.19.

against thee : But to thee, O Lord our God, belong mercies and forgivenesses, though wee have rebelled against thee ; Oh spare, spare the remnant of thy people : Let thine Anger and thy fury be turned away from thy chosen inheritance. O my God, hear the Prayer of thy servant, and his Supplications, and cause thy face to shine upon thy Sanctuary that is desolate : O Lord heare, O Lord forgive, O Lord hearken, and defer not for thine owne sake, O my God.

Soliloq.

Soliloq. LXXX.

*Unwearied Motion, and
Rest Eternall.*

I See thy Heavens , O God, move about continually, and are never weary of their revolution; whereas all sublunary Creatures are soon tyred with their motions, and seek for ease, in their intermissions: Even so, O my foule , the nearer thou growest to celestiall , the more constant shall thy courses be, and the freer from that lassitude that hangs upon thine earthly part. As it is now with me, thou seest, I soone find an unavoidable defatigation in all things.

Sol. 80.

I am weary of labour,
and, when that is done; I
am no leſſe weary of do-
ing nothing; weary of the
day, and more weary of
the night; weary of all
poſtures; weary of all plā-
ces; weary of any one (if
never ſo pleaſing) imploy-
ment; weary, even of vari-
eties; weary of thoſe,
which ſome men call, re-
creations; weary of thoſe
(wherein I finde moſt de-
light) my Studies. But, O
my ſoule, if thou be once
ſoundly heaveniz'd in thy
thoughts, and affections, it
ſhall bee otherwife with
thee; then thou ſhalt be e-
ver (like this Firmament)
moſt happily reſtleſſe;
thou ſhalt then finde ever
worke enough to contem-
plate

plate that infinite Deity, who dwels in the Light inaccessible ; to see (with ravishment of spirit) thy deare Saviour in his glorified humanity, adored by all the powers of heaven ; to view the blessed Orders of that Celestiall Hierarchie , attending upon the throne of Majesty ; to behold, and admire the unspeakable, and incomprehensible glory of the Saints : These are Objects, with the sight whereof thine eie shall never bee satisfied, much lesse cloyed : Besides that the hopes and desires of enjoying so great felicity, and the care of so composing thy selfe, as that thou maiest be ever readily addressed for the

So L.80. fruition of it, shall wholly take thee up, with such contentment, that all earthly pleasures shall bee no better than torments in comparison thereof. O, then my soule, since (as a spark of that heavenly fire) thou canst never be but in motion, fix here above, where thy movings can bee no other than pleasing, and beatificall.

And as thou, O my God, hast a double Heaven, a lower heaven for motion, and an Empyreall heaven for rest; One, patent to the eye, the other visible to our faith: so let my soule take part with them both; Let it ever bee moving towards thee, and in thee, (like this visible hea-
ven)

ven) and (since the end of
all motion is rest) let it e-
ver rest with thee, in that
invisible Region of glory.
So let it move ever to thee
whiles I am here, that it
may ever rest with thee in
thine eternall glory here-
after. Amen.

So l. 80.

F I N Y S H A

John
Matthew
Smith

January 11
10 " 1860

THE
SOVLES
FAREWELL
TO EARTH,
AND
APPROACHES
TO
HEAVEN.

BY
J.H. B.N.

23. 11. 1904

CHITRA MA

JITRAHOT

CHITRA

CHITRAHOT

CHITRA

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CHITRA

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THE
SOULES
Farewell to Earth,
AND
Approaches to Heaven.

SECT. I.

B E thou ever, O my soule, holily ambitious ; alwaies aspiring towards thine heaven ; not entertaining any thought that makes not towards blessednesse : For this cause therefore put thy selfe upon thy wings, and

S E C T. and leave the earth below thee ; and when thou art advanced above this inferiour world, look downe upon this Globe of wretched mortality , and despise what thou waſt, and hadſt ; and think with thy ſelfe : There was I not a ſojourner, ſo much , as a prisoner, for ſome tedious yeeres ; there have I been thus long tugging with my miseries, with my finnes ; there have my treacherous ſenses betrayd mee to infinite evills both done and ſuffered : How have I been there tormented with the ſenſe of others wickednes, but more of my own ? What iſolence did I ſee in men of power ? What rage in men of bloud ?

What

the earth below
and when thou art
above this infer-
nal world, look downe
this Globe of wret-
chall, and de-
hat thou wast, and
and think with thy
There was I not a
mer, so much, as a
r, for some tedious
; there have I been
ong tugging with my
es, with my sinnes;
have my treacherous
betrayd mee to ini-
vills both done and
ed: How have I been
tormented with the
of others wickednes,
more of my own?
at insolence did I see
on of power? What
in men of bloud?
What

What grosse superstition
in the ignorant? What a-
bominable sacrilege in
those that would bee zeal-
lous? What drunken re-
vellings, what Sodomitical
filthinesse, what hellish
profanations in Atheous
ruffians? What perfidious-
nesse in friendship, what
cozenage in contracts,
what cruelty in revenges;
Shortly, what an Hell up-
on Earth? Farewell then
sinful world, whose favours
have been no other than
snares, and whose frownes
no lesse than torments:
farewell for ever; for, if
my flesh cannot yet clear it
self of thee, yet my spirit
shall ever know thee at a
distance; and behold thee
no otherwise than the ef-
caped

S E C T. I. caped Mariner looks back upon the rock whereon he was lately splitted. Let thy bewitched Clients adore thee for a Deity, all the homage thou shalt receive from me shall bee no other than Defiance, and if thy glorious shewes have deluded the eies of credulous Spectators, I know thee for an Impostor : Deceive henceforth those that trust thee, for me, I am out of the reach of thy fraud, out of the power of thy malice.

Thus doe thou, O my soul, when thou art raised up to this height of thy fixed contemplation, cast down thine eies contemp tuously upon the region of thy former miseries, and be

Capted Mariner looks back
Upon the rock whereon he
Was lately splitted. Let thy
bewitched Clients ador
thee for a Deity, all the
homage thou that receiv'd
from me shall bee no other
than Defiance, and if the
glorious knowes have de-
cluded the eies of credulous
Spectators, I know thee to be
an Impostor : Decid'd
henceforth those that turn
thee, for me, I am out of
the reach of thy frauds,
of the power of thy ma-
lice.

Thus doe thou, O my
soul, when thou art rais'd
up to this height of thy
fixed contemplation, cast
down thine eies contemp-
tuously upon the regica-
thy former miseries, and
be

bee sure ever to keep up in
a constant ascent towards
blessednesse ; not suffering
thy self to stoop any more
upon these earthly vani-
ties : For, tell me seriously,
when the World was dis-
posed to Court thee most
of all, what did it yield
thee but unsound joyes
sauced with a deep an-
guish of spirit; false hopes
shutting up in an heart-
breaking disappointment;
windy proffers mocking
thee with sudden retracti-
ons ; bitter pills in sugar ;
poison in a golden cup. It
shew'd thee perhaps state-
ly Palaces, but stuff'd with
cares ; faire and populous
Cities, but full of toile and
tumult; flourishing Chur-
ches, but annoyed with

S E C. I.

Schisme, and Sacrilege ;
rich Treasures, but kept by
ill spirits ; pleasing beauties,
but baited with temptation ;
glorious titles, but surcharged with Pride ;
goodly semblances with
rottén in-sides ; in short,
Death disguised with
pleasures and profits.

If therefore heretofore
thy unexperience have suf-
fered thy fethers to be be-
limed with these earthly
intanglements, yet now,
that thou hast happily cast
those plumes, and quit thy
selfe of these miserable in-
combrances ; thou maiest
soare aloft above the
sphere of Mortality ; and
be stil towring up towards
thine heaven ; And as
those that have ascended

to

lime, and Sacrilegious Treasures, but kept by spirits; pleasing beauty, but baited with temptation; glorious titles, but charged with Pride; earthly semblances with ten in-sides; in their death disguised with vanities and profits.

thencefore heretofore unexperience have suffered thy fethers to be beat with these earthy elements, yet now thou hast happily seen the clockes, and quite the miserable instances; thou maist aloft above the of Mortality; and crowring up towards heaven; And at that have ascended

to the top of some *Athos* or *Tenariffe* see all things below them in the Vallies small, and scarce, in their diminution, discernable; so shall all earthly objects in thy spirituall exaltation seem unto thee; either thou shalt not see them at all, or at least so lessened, as that they have to thee quite lost all the proportion of their former Dimensions.

S E C. 2.

SECT. II.

IT will not be long, O my soul, ere thou shalt absolutely leave the world in the place of thine habitation, being carried up by the blessed Angels to thy rest and glory; but in

Sac. 2.

the meane time, thou must resolve to leave it in thy thoughts, and affections: thou maist have power over these even before the hour of thy separation; and these rightly disposed have power to exempt thee before-hand from the interests of this inferiour World, and to advance thine approaches to that World of the blessed. Whiles thou art confined to this Clay, there is naturally a luggage of Carnalitie that hangs heavy upon thee, and swayes thee downe to the earth, not suffering thee to mount upward to that blisse whereto thou aspirest; this must bee shaken off, if thou wouldest attaine to any

any capacity of happiness; **S E C . 2 .**
Even in this sense, Flesh
and Bloud cannot inherit
the Kingdome of God :
It behoves thee to be, so
far as this composition wil
admit, spirituallized, ere
thou canst hope to attaine
to any degree of blessed-
nesse.

Thy conjunction with
the body doth necessarily
clog thee with an irratio-
nall part, which will una-
voidably force upon thee
some operations of its
owne ; and thy senses will
be interposing themselves
in all thy intellectuall im-
ployments, profering thee
the service of their gui-
dance in all thy procee-
dings : but if thou lov'st
eternity of blessednesse,

Sec. 2.

shake them off as impertinent sutors; gather up thy selfe into thine owne regenerated powers, and doe thy worke without, and above them. It is enough that thou hast at first taken some hint from them of what concernes thee; as for the rest, cast them off as unnecessary, and impertinent; the prosecution whereof is too high, and too internall for them to intermeddle with: thou hast now divine and heavenly things in chace, whereof there cannot be the least sent in any of these earthly faculties. Devest thy selfe therefore (what thou possibly maiest) of all materiality both of objects, and

ap-

farewell to Earth, &c.

apprehensions; and thy pure, renewed, and illuminated intellect w^{ill} only upon matter spirituall, and celestiall; And above all, propole unto selfe, and dwell upon purest, perfectest, blessedest Object, d^rious and incompr^{able} Deity: there th^e finde more than to take up thy to all eternity. By thy soule, ever^l up in the consid^r that infinite Essence, wh^o spirits are not ficienly to a hold and ne^rding at his Glory. eies dazle

them off as impertinents; gather me into thine own created powers, all my worke withoute cover them. It is true that thou hast taken some hinting of what concerneth as for the rest, cut off as unneccesary impertinent; creation whereof is high, and too internal to intermeddle : thou hast now diuided heavenly things from earthly, whereof theret be the least sent in of these earthly faultes: yet thy selfe therewhile thou possiblly of all materiall th of objects, and ap-

apprehensions ; and let thy pure, renewed, and illuminated intellect work only upon matter spirituall, and celestiall ; And above all, propose unto thy selfe, and dwell upon that purest, perfectest, simplest, blessedest Object, the glorious and incomprehensible Deity: there thou shalt finde more than enough to take up thy thoughts to all eternity. Be thou, O my soule, ever swallowed up in the consideration of that infinite self-being Essence, whom all created spirits are not capable sufficiently to admire : Behold and never cease wondering at the Majesty of his Glory. Thy bodily eyes dazzle at the sight of

Sec. 2.

Sec.2.

the Sunne, but if there were as many Sunnes as there are stars in the Firmament of Heaven, their united splendour were but darkenesse to their All-glorious Creator : Thou canst not yet hope to see him as he is : but loe thou beholdest where he dwells in light inaccessible ; the sight of whose very outward verge is enough to put thee into a perpetuall extasie. It is not for thee as yet to strive to enter within the vaile ; Thine eies may not be free where the Angels hide their faces ; What thou wantst in sight, O my soule, supply in wonder. Never any mortall man, O God, durst sue to see thy face, save that

unne, but if there
as many Sunnes
are stars in the Fir-
ment of Heaven, the
d splendour were ben-
cille to their All-
ous Creator : Thou
not yet hope to see
s he is : but loe thou
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t inaccessible ; the
of whose very ou-
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. It is not for thee as
drive to enter with-
vaile ; Thine eies
ot bc free where
gels hide their sa-
hat thou wantest in
my soule, supply
der. Never any
man, O God, durst
see thy face, save
that

that one intire servant of
thine , whose face thy
Conference had made
shining and radiant ; but
even he (though inured to
thy presence) was not ca-
pable to behold such glo-
ry, and live: Far be it from
me, O Lord, to presume
so high ; Only let me see
thee as thou hast bidden
me ; and but so, as not to
behold thee (after thy
gracious revelation) were
my sinne : Let mee see,
even in this distance, some
glimmering of thy divine
Power, Wisdom, Justice,
Mercy, Truth, Providence,
and let me bless and adore
thee in what I see.

S E C . 3 .

SECT. III.

O H the infinitenesse of
thine Almighty pow-
er, which thou not hast,
but art, beyond the possi-
bility of all limitations of
objects or thoughts : In us,
poor finite Creatures, our
power comes short of our
will ; many things we fain
would doe, but cannot ;
and great pitty it were
that there should not bee
such a restraint upon our
unruly appetites ; which
would otherwise worke
out the destruction both
of others, and ourselves.
But, O God, thy Power is
beyond thy Will ; Thou
canst doe more than thou
wilt : Thou couldst have
made

made more
thou mad-
e. en this o-
hast made
rious a ond
needs no on-
tion of thin-
Oh what a-
which thou
over our hea-
mensely capa-
admirably bea-
befuddled
Globes of Li-
one whereof
such unspeak-
that there ha-
ted nations, (a
of the savagest
mis-worship'd
God : And if
made but one
thy firmament,
manship had

SECT. III.

If the infinite called
The Almighty pow-
er, which thou not hab-
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it, of all limitations of
it, or thoughts: In us
infinite Creatures, our
r comes short of our
many things we fail
I doe, but cannot;
great pity it were
here should not bee
a restraint upon our
y appetites; which
otherwise woul-
de destruction both
thers, and ourselves.
o God, thy Power is
d thy Will; Thou
doe more than thou
Thou couldst have
made

made more worlds, when
thou madst this one; And
even this one, which thou
haft made, Lord, how glo-
rious a one it is: Lo, there
needs no other demonstra-
tion of thine omnipotence.
Oh what an heaven is this
which thou hast canopied
over our heads? how im-
mensely capacious? how
admirably beautifull? how
bestudded with goodly
Globes of Light? Some
one whereof hath in it
such unspeakable glory, as
that there have not wan-
ted nations, (and those not
of the savagest) which have
mis-worship'd it for their
God: And if thou hadst
made but one of these in
thy firmament, thy work-
manship had been above

S E C . 3 . our wonder ; for even this had surpassed the whole frame of this lower world ; but now as their quality strives with their greatness , so their magnitude strives with their number , which of them shall more magnifie the praise of their Almighty Creator ; and these three are no less than matched by the constant regularity of the perpetuall motion of those mighty bodies ; Which having walked their daily rounds about the World above this five thousand six hundred and sixty yeares , yet are so ordered by thy inviolable Decree , that they have not varied one inch from their appointed Line , but keepe their

their due course and just distance each from other: although not fixed in any solid Orbe, but moving singly in a thin and yeelding skie, to the very same point whence they set forth. And if the bodily and visible part of thine heavenly Hoast, O God, be thus unconceivably glorious, where shall we finde room to wonder at those spirituall and living powers which inhabite those celestiall Mansions, and attend upon the Throne of thy Majesty : the thousand thousands of thy blessed Angels, Arch-angels, Cherubim, Seraphin, Thrones, Principalities, Dominions, which in thy presence enjoy a bliss next to infinite?

S^ec.3.

any one of which if wee could see him, were enough to kill us with his glory : Not one of those millions of mighty spirits, but were able to destroy a World : Oh then how infinitely transcendent is that power of thine, which hast both created all this heavenly Hierarchy, and so movest in them, that only in and by thee they are thus potent.

Yea, Lord, let me but cast mine eies downe to this earth I tread upon, and view thy wonders in the deep, how manifestly do these proclaim thy divine Omnipotence? When I see this vaste Globe of earth, and waters, dreadfully hanging in the midst

Sect. 3.

of a liquid Air, upheld by nothing but by the powerfull word; When I see the rage of the swelling waves (naturally higher than the shores they beat upon) restrained to their bounds by thine over-ruling command : When I see the earth beautifully garnished with marvailous variety of trees, herbs, flowers ; richly studded with precious metals, stones, minerals : When I see (besides a world of men) the numberless choice and differences of the substance, formes, colours, dispositions, of Beasts, fowles, fishes, wherewith these lower Elements are peopled, how can I be but dissolved into wonder of thine Almigh-
Digitized by Google
ty power ?

Sect.

Sect. 4.

SECT. IV.

Neither is thy power,
O God, either more,
or more thy selfe than thy
Wisdome, which is no
lesse essentiall to thee, than
infinite. What have we to
doe, silly and shallow
wretches, with that incom-
prehensible wisdom which
is intrinsecall to thy divine
Nature; the body of that
Sonne is not for our weak
eies to behold: it is enough
for mee if I can but see
some raies of that heavenly
light which shines forth
so gloriously upon thy
creature: in the framing
and governing whereof,
whether thy Power or
Wisdome did and doe

more exhibite it selfe, thou
only canſt judge. O the di-
vine Architecture of this
goodly Fabricke of Hea-
ven, and Earth, raised out
of nothing to this admir-
able perfection! What stu-
pendious artifice of com-
position is here! What
exquisite symmetrie of
parts, what exact Order of
Degrees, what marvailous
analogie betwixt beasts,
fishes, plants, the natives
of both Elements! Oh
what a comprehensive
reach is this of thine Om-
niscience, which at once in
one act beholdest all the
actions and events of all
the creatures that were,
are, or shall be in this large
Univerſe? What a contri-
vance of thine eternall
Coun-

So 2. 4.

Counsell, which hast most
wisely and holily ordered
how to dispose of every
Creature thou hast made,
according to the pleasure
of thy most just will ?
VVhat a sway of Provi-
dence is this that governes
the world ? over-ruling
the highest, and stooping
to the meanest peece of
thy Creation ? concurring
with, and actuating the
motions and operations of
all second causes of what-
soever is done in heaven,
or in earth ? Yea, Lord,
how wonderfull are those
irradiations of knowledge
and wisdome, which thou
hast beamed forth upon
thine intelligent creatures,
both Angels and men ? As
for those Celestiall spirits
which

which see thy face continually, it is no marvaile if they be illuminated in a degree farre above humane apprehension; but that the rationall soule of man, even in this woefull pilgrimage below, notwithstanding the opacity of that earth wherewith it is encompassted, should bee so far enlightened, as that it is able to know all the motions of the Heavens, the magnitudes and distances of Starres, the natures, properties, influences of the Planets, the instant of the Eclipses, Conjunctions and severall Aspects of those Celestiall bodies; that it can discover the secret Treasures of Earth and Sea

Sol. 4.

Sea ; and knowes to unlock all the close Cabinets both of art and nature ; O God, what is this but some little gleame of that pure and glorious light, which breakes forth from thine infiniteness upon thy creature : Yet were the knowledge of all men on earth, and all the Angels in heaven, multiplied a thousand fold, how unable were it being united together, to reach unto the height of thy divine Counsels, to fadome the bottome of thy most wise and holy Decrees ? so as they must bee forced to cry out with that Saine of thine, who was rapt into the third heaven, O the depth of the riches both of the VVisdom

Rom. xi. 33

dome and Knowledge of
God! how unsearchable
are his judgements, and his
ways past finding out!

S E C. 5.

S E C T. V.

But with what a trem-
bling adoration, O my
soul, must thou needs look
upon the infinite Justice of
thy God; whose inviolable
rule is to render to every
man according to his
workes. Alas, the little
good thou wert able to
do, hath been allayed
with so many, and great
imperfections, that it can
expect no retribution but
displeasure; and for the
many evills whereof thou
art guilty, what canst thou
look for but the wages of

Sec. 5. sinne, Death? not that temporary, and naturall only, which is but a separation of thee, a while, from thy load of earth; but the spirituall and eternall separation from the presence of thy God, whose very want is the height of torments. Lo, whatever become of thee, God must be himselfe: In vain shouldest thou hope that for thy selfe he will abate ought of his blessed Essence, of his sacred Attributes: That righteous doome must stand, The soule that sinnes shall die: Hell claimes his due; Justice must bee satisfied; where art thou now, O my soul? what canst thou now make account of but to

S& C. 52

333 The SOULS
 c. 5. name, Death? not that
 temporary, and natural
 only, which is but a sepa-
 ration of thee, a while,
 from thy load of earth;
 but the spirituall and eter-
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 sfulness, of his sacred At-
 tributes : That righteous-
 dome must stand, The
 soule that finnes shall die:
 Hell claimes his due; Ju-
 stice must bee satisfied;
 where art thou now, O my
 soul? what canst thou now
 make account of but to
 def-

despair and die? surely, in
 thy felfe, thou art lost: there
 is no way with thee but
 utter perdition. But looke
 up, O soul, look up above
 the Hils whence commeth
 thy salvation; see the hea-
 vens opening upon thee;
 see what reviving, and
 comfortable raiers of grace
 and mercy shine forth unto
 thee from that excellent
 glory; and out of that hea-
 venly light hear the voice
 of thy blessed Saviour, say-
 ing to thee, O Israel, thou
 hast destroyed thy felfe,
 but in me is thy helpe. E-
 ven so, O Jesu, in thee,
 onely in thee is my helpe;
 wretched man that I am;
 in my felfe I stand utterly
 forscited to death and hell:
 it is thou that hast redee-
 med

Ofe. 13.9.

Sec. 5. med me with no lesse ransom than thy precious bloud. Death was owing by me, by thee it was payed for me, so as now my debt is fully discharged, and my soule clearly acquitted : Who shall lay any thing to the charge of Gods Elect ? It is God that justifieth ; who is he that condemneth ? It is Christ that died, yea rather that is risen again. Lo now the rigor of thine inviolable justice is taken off by thine infinite mercy ; the sum that I could never pay, is by the power of that faith which thou hast wrought in me, set off to my all-sufficient surety, & by thy divine goodnessse graciously accepted as mine ; I have paid

Rom. 8. 33.

34.

paid it in him, he hath paid it for me; Thy justice is satisfied, thy debtor freed, and thy mercy magnified.

Sec. 6.

SECT VI.

There are no bounds to bee set unto thy thoughts, O my soul, since whatsoever thy God either is, or hath done comes within thy prospect: There, besides the great worke of his Creation, thou maiest dwell upon the no lesse almighty worke of his Administration of this universall world, whereof the preservation and government is no lesse wonderfull than the frame; there thou shalt see the marvelous subordination

Q of

Sec 6.

of creatures, some made to rule, others to obey ; the powerfull influences of the Celestiall bodies upon the Inferiour ; the continuall transmutation of elements, forsaking their own places and natures to serve the whole ; formes dying, matter perpetuall ; all things maintained by a friendly discord of humors, out of which they are raised ; the circular revolution of fashions, occurrences, events ; the different and opposite dispositions of men over-ruled to such a temper ; that yet government is continued in the hands of few, society and commerce with all : shortly, all Creatures : whiles they doe either

S E C . 6 .

ther naturally, or voluntarily act their own part, doing unawares the will of their Creator.

But that which may justly challenge thy longer stay, and greater wonder, is the more-than-transcendent worke of mans Redemption ; the mysteries whereof the holy Angels have desired to look into, but could never yet sufficiently conceive or admire : That the Sonne of God, the Lord of Glory, Coeternall, Coequall to his Father, God blessed for ever, should take upon him an estate lower than their own ; should cloath his Deity with the ragges of our flesh ; should stoop to weake and miserable

Pet. 1.12.

Q 2

man

es, some made others to obey ; full influences of small bodies upon our ; the continual mutation of elements taking their own natures to serve us ; forms dying, perpetual ; all maintained by a discord of humours, out of which they rise ; the circular return of fashions, occasions, events ; the diverse and opposite dispositions of men overrunning such a temper ; that government is continually in the hands of few, and commerce of all : shortly, all creatures whiles they doe either

Sec. 6.

man-hood, and in that low and despicable condition, should submit himselfe to hunger, thirst, wearinesse, temptation of Devils, despight of men, to the cruelty of tormentors, to agonies of soule, to the pangs of a bitter, ignominious, cursed death, to the sense of his Fathers wrath for us wretched sinners, that had made our selves the worst of Creatures, enemies to God, slaves to Satan, is above the reach of all finite apprehension. O never-to-bee-enough-magnified mercy ! Thou didst not, O Saviour, when thou sawest mankind utterly lost, and forlorn, content thy selfe to send down one of thy Cherubim, or Seraphim.

Bernard.
Serm. de
passione Do-
mini.

Seraphin, or some other
of thy heavenly Angels to
undertake the great work
of our deliverance (as wel
knowing that taske too
high for any created pow-
er) but wouldest, out of
thine infinite love and
compassion, vouchsafe, so
to abate thy blessed selfe,
as to descend from the
Throne of thy Celestiall
glory to this Dungeon of
earth; and not leaving
what thou hadst, and what
thou wast, to assume what
thou hadst not, man; and
to disparage thy selfe by
being one of us, that wee
might become like unto
thee, co-heirs of thy glory
and blessednesse. Thou
that art the eternall Sonne
of God, wouldest conde-

Sec. 6.

scend so low, as to be man; that wee who are wormes and no men might bee ad-vanced to bee the Sonnes of God; thou wouldst bee a servant, that wee might reigne; thou wouldst ex-pose thy self to the shame and disgrace of thy vile Creatures here, that thou mightst raise us up to the height of heavenly honour with thee our God, and thy holy Angels; thou wouldst dye for a while, that we might live eternal-ly.

Pause here a while, O my soule, and do not wish to change thy thoughts; neither earth nor heaven can yeild thee any of higher concernment, of greater comfort: Only withall, be-

behold the glorious person, of that thy blessed Mediator, after his victories over death and hell, sitting triumphant in all the Majesty of heaven, adored by all those millions of Celestiall Spirits, in his glorified humanity ; and (what thou maist) enjoy the vision of him by faith, till thou shalt be everlastingely blessed with a cleare, and present intuition. Long after that day ; and be ever carefull in the meane time to make thy self ready for so infinite an happinesse.

SECT. VII.

And now, O my soul, having left below thee all the triviall vanities

Sec.7.

ties of Earth; and fixed thy selfe (so farre as thy weak eies will allow thee) upon thy God, and Saviour, in his Almighty works, and most glorious Attributes, it will be time for thee (and will not a little conduce to thy further addresse towards blessednesse) to fasten thy selfe upon the sight of the happy estate of the Saints above, who are gone before thee to their bliss, and have (through Gods mercy) comfortably obtained that which thou aspirest unto: thou that wert guided by their example, bee likewise heartned by their successe: thou art yet a Traveller, they comprehensors; thou art panting to-

towards that rest which they most happily enjoy; thou art sweating under the crosse, whiles they sit crowned in an heavenly magnificence. See the place wherin they are, the heaven of heavens, the paradise of God: infinitely resplendent, infinitely delectable; such as no eye can behold, and not be blessed: shouldst thou set thy Tabernacle in the midst of the Sun, thou couldst not but bee encompassed with marvailous light; yet even there it would bee but as midnight with thee, in comparison of those irradiations of glory which shine forth above in that Empyreall Region; For thy God is the Sun there:

REV. 21.13

Sec.7.

Nche.2.2.

Luk.8.31.

by how much therefore those divine raies of his exceed the brightest beams of his Creature ; so much doth the beauty of that heaven of the blessed surpass the created light of this inferior & starry firmament. Even the very place contributes not a little to our joy, or misery ; It is hard to bee merry in a Goale ; and the great Persian Monarch thought it very improper for a Courtier to bee of a sad countenance within the verge of so great a Royalty. The very devils conceive horror at the apprehension of the place of their torment, and can beseech the over-ruling power of thy Saviour not to com-

by how much therfore
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command them to go out
into the deep. No man can
be so insensate to thinke
there can bee more dread
fulness in the place of
those infernall tortures,
than there is pleasure and
joy in the height of that
sphere of blessednesse; sith
we know wee have to doe
with a God that delights
more in the prosperity of
his Saints, than in the cru
ciation, and howling of
his enemies. How canst
thou then, O my soule, bee
but wholly taken up with
the sight of that celestiall
Jerusalem, the beautious
City of thy God, the bles
sed Mansions of glorified
Spirits? Surely, if earth
could have yeelded any
thing more faire, and esti
mable

Sec. 7.

mable than gold, pearles,
precious stones, it should
have been borrowed to
resemble these supernall
habitations: but, alas, the
lustre of these base mate-
rials doth but darken the
resplendence of those di-
vine excellencies. With
what contempt now, dost
thou looke downe upon
those muddy foundations
of earth, which the low
spirits of worldlings are
wont to admire? and how
feelingly dost thou blesse
and emulate the spirits of
just men made perfect, who
are honoured with so blis-
full an habitation.

Heb. 12.23

But what were the place,
O my soule, how goodly
& glorious soever in it self,
if it were not for the pre-
sence

sence of him whose being
there makes it heaven? Lo
there the Throne of that
heavenly Majesty, which
filling and comprehending
the large circumference of
this whole, both lower and
superior world, yet there
keeps and manifests his
state, with the infinite
magnificence of the King
of eternall glory: there he
in an ineffable manner
communicates himselfe to
blessed Spirits, both An-
gels and men: and that ve-
ry Vision is no lesse to
them than beatificall: Sure-
ly, were the place a thou-
sand degrees lower in
beauty and perfection
than it is, yet that presence
would render it celestiall;
the residence of the King

is than gold, pearls,
i. us stones, it should
e been borrowed to
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tations: but, alas, the
e of these base mate-
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eidence of those ex-
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what were the place,
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Sac.7.

was wont to turn the meanest Village or Castle, into a Court : The sweet singer of Israel saw this of old, and could say, in thy presence is the fulnesse of joy ; and at thy right hand are pleasures for evermore. It is not so in these earthly and finite Excelencies : A man may see mountaines of treasure, and bee never a whit the richer ; and may bee the witness and agent too in another's honour (as *Haman* was of *Mardochees*) and be so much more miserable ; or may view the pompe and splendour of mighty Princes, and be yet still a beggar : but the infinite graces of that heavenly King are so communicative

was went to turn the next Village or Castle, into a Court : The Swa-
nger of Israel saw this old, and could say, in his pre-
dience is the fullness of joy; and at thy right hand
are pleasures for evermore. It is not so in their earthly and finite Experi-
encies : A man may be-
nourtaines of treasure and bee never a whit
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others honour as Ham-
as of Mardachees, and be
much more miserable
may view the pomp
splendour of mis-
tances, and be yet still
ar: but the infinite
s of that heaven
are so communica-

tive, that no man can see him but must bee transfor-
med into the likeness of his glory.

SECT. VIII.

EVEN thy weak and im-
perfect Vision of such heavenly Objects, O my soule, are enough to lay a foundation of thy bles-
sednesse ; and how can there chuse but bee raised thence as a further degree towards it, a sweet complacency of heart in an ap-
propriation of what thou seest ; without which nothing can make thee hap-
py ? Let the Sunshine ne-
ver so bright, what is this to thee if thou bee blinde ? Be the God of heaven ne-

Sec.8.

Mat.8.ii.

ver so glorious, yet if hee bee not thy God : bee the Saviour of the World never so mercifull, yet if hee be not mercifull to thee: bee the heaven never so full of beauty and Majesty,yet if thou have not thy porti-
on in that inheritance of the Saints in light ; so far will it be from yielding thee comfort, that it will make a further addition to thy torment. What an aggravation of misery shall it be to those that were children of the king-
dom, that from that outer darknesse whereinto they are cast, they shall see aliens come from the East and West, and sit downe with *Abraham, Isaac, and Jacob* in the Kingdome of

Sac. 8. Ver so glorious, ver ill
see not thy God : bec
Saviour of the World ne
ver to me. it will, yet it ha
be not merciull to die,
or the heaven never so full
of beauty and Majestie, yet
if thou have not thy permi
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aggravation of miserie
shall it be to those that
were children of the king
dom, that from that out
darknesse whereinto they
are cast, they shall see al
lins come from the East
and West, and sit downe
with Abraham, Iesse, and
o in the Kingdome of hea

heaven ? Cease not then, O my soul, till by a sure and undefaistible application, thou haft brought all these home to thy self, and canst look upon the great God of Heaven, the gracious Redeemer of the world, the glory of that celestiall Paradise as thine owne. Let it be thy bold ambition, and holy curiositie to finde thy name enrold in that eternall Register of Heaven : And if there bee any one room in the many Mansions of that celestiall Jerusalem, lower and lesse resplendent than other, thither doe thou finde thy selfe (through the great mercy of thy God) happily designed. It must bee the worke of thy faith that must

Sec. 8.

must do it : that divine grace is it, the power whereof can either fetch downe heaven to thee, or carry thee before-hand up to thy heaven ; and not affix thee only to thy God, and Saviour, but unite thee to him, and (which is ver more) ascertaine thee of so blessed an union.

Neither can it bee but that from this sense of appropriation there must necessarily follow a marvellous contentment, and complacency in the assurance, of so happy an interest. Lord, how doe I see poore worldlings please themselves in the conceit of their miserable proprieties ? One thinks, Is not this my great Babylon which

must do it : that divine
grace is it, the power
whereof can either fetch
downe heaven to thee, or
carry thee before-hand un-
to thy heaven ; and not al-
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tions, of so happy an inter-
Lord, how doe I see
worldlings please
themselves in the conceit
of miserly propri-
One thinks, Is not
my great ^{Babylon} which

which I have built ? Ano-
ther, Are not these my rich
Mines ? Another, Is not
this my royall and adored
Magnificence ? And how
are those unstable mindes
transported with the opi-
nion of these great (but in-
deed worthlesse) peculiari-
ties, which after some
little time moulder with
them into dust ? How
canst thou then, bee, but
pleasingly affected, O my
soul, with the comfortable
sense of having a God, a
Savior, an heaven of thine
own ? For in these spiritual
and heavenly felscities, our
right is not partiall and di-
vided, as it useth to be in
secular inheritances ; so as
that every one hath his
share distinguish'd from

Sec. 8.

the rest, and parcelled out of the whole; but here each one hath all; and this blessed patrimony is so communicated to all Saints, as that the whole is the propriety of every one

Upon the assurance therefore of thy Gods gracious promises made to every true beleever, finde thou thy selfe happily seized of both the King, and Kingdom of heaven, so far as thy faith can as yet feoff thee in both; and delight thy selfe above all things in these unfailing pledges of thine instant blessednes, and say with the holy Mother of thy redeemer, My soul doth magnifie the Lord; and my spirit rejoyceth in God my Saviour.

SECT. IX.

FRom this feeling com-
placency in the owning
of thy right to glory and
happiness, there cannot
but arise a longing desire
of the full possession there-
of: for thou canst not so
little love thy selfe, as what
thou knowest thou haist a
just title unto, and withall
apprehendest to bee infi-
nitely pleasing and benefi-
ciall, not to wish that thou
maist freely enjoy it. If
thou have tasted how
sweet the Lord is, thou
canst not but long for
more of him, yea, for all:
It is no otherwise even in
carnall delights, the degu-
station whereof is wont to

the rest, and parcelled out
of the whole; but here
each one hath all; and this
called patrimony is so
communicated to all
ants, as that the whole is
propriety of every one.
Upon the assurance
before of thy God's great
promises made to e-
ry true believer, finde
thy selfe happily se-
t of both the King, and
dom of heaven, so far
y faith can as yet see
thee in both; and de-
thy selfe above all
in these unfailing
s of thine intan-
ges, and say with the
other of thy redeem-
y soul doch magni-
ord; and my spiri-
in God my Sa-

Sac.9. draw on the heart to a more eager appetition ; much more in spiritual ; the pleasures whereof as they are more pure, so they are of the heavenly-minded with far greater ardency offpirit affected. The covetous mans heart is in his bags ; what he hath doth but augment his lust of more ; and the having of more doth not satiate but enlarge his desires ; Hee that loveth silver, shall not be satisfied with silver ; nor hee that loveth abundance with encrease : but these celestiall riches are so much more allective, as they are more excellent, than those which are delved out of the bowels of the earth. O my soule, thou

Eccl.5.10.

thou hast through the fa-
vour of thy God sipp'd
some little of the cup of
immortality, and tasted
of that heavenly Manna
the food of Angels; and
canst thou take up with
these slight touches of blef-
sednes? Thou hast(though
most unworthy) the ho-
nour to be contracted to
thy Saviour here below;
thou knowest the voice of
his Spouse, Draw me and
we shall runne after thee;
stay me with flagons, com-
fort me with apples, for I
am sick of love; make hast
my beloved, and be thou
like to a Roe, or to a
young Hart upon the
mountaines of Spices:
Where is thy love if thou
have not fervent desires of

Cant. i. 4.

2.5.

3.14.

Sec. 9.

a perpetual enjoyment? if thou doe not earnestly wish for a full consummation of that heavenly match? O my Lord and Saviour, as I am not worthy to love thee; so I were not able to love thee (how amiable soever) but by thee. O thou that hast begun to kindle this fire of heavenly love in me, raise thou it up to a perfect flame; make me not onely sick of thy love, but ready and desirous to die for thee, that I may enjoy thee: Oh let me not endure that any worldly heart should be more enamoured of these earthly beauties, which are but varnished rottennes, than I am of thee who art of absolute

lute and infinite perfections; and bestowest them in being loved.

Oh when shall the day be, wherein thou wilt make up these blessed Nuptials; and endow me with a full participation of that glory wherewith thou art invested, from, and to all eternity? whereto have all thy sweet favours, and gracious love-tokens tended, but to this issue of blessednesse? Oh doe thou Crown all thy mercies in me, and mee with immortality.

S E C T. X.

Vpon this desire of fruition, (if thou wouldst be truly happy) there must

R fol-

Sac. 10. follow a constant prosecu-
tion of that desire : for if
thy wishes be never so fer-
vent, yet if they be onely
volatile and transient, they
shall be able to availe thee
little ; slight and flickering
motions of good, if they
be not followed with due
indeavours, sort to no ef-
fect. Content not thy selfe
therefore, O my soule,
that thou hast entertained
into thy selfe some affe-
ctive thoughts of thy bea-
titude ; but settle thy selfe
in firme resolutions to
pursue, and perpetuate
them : Let them not call in
as strangers, but dwell in
thee as in-mates, never to
be, by any secular occasi-
ons, dislodged. These mor-
ning dewes of holy dispo-
sitions,

S. C. 10. follow a constant prosecution of that desire : for if thy wilhes be never so fervent, yet if they be once volatile and transient, they shall be able to availe thee little ; slight and flickering motions of good, if they be not followed with due indeavours, sort noone off. 3. Content not thy selfe therefore, O my soule, that thou hast entertained to thy selfe some affiective thoughts of thy bosome ; but settle thy selfe in me resolutions to live, and perpetuate : Let them not call in strangers, but dwell in my secular occasions, never to dge. These mornes of holy dispositions,

sitions, which are ready to be exhaled with evry gleam of worldly prosperity, as they finde little acceptance from God, so they are able to afford small comfort to thee ; as whose condition is such, that they leave thee more disconsolate in their vanishing, than they yielded thee pleasure in their momentany continuance. Be thou able to say with holie *David*, my heart is fixed, O God, my heart is fixed; and then thou maiest well adde, I will sing and give praise ; otherwise thy distractred thoughts will admit no cause of sound joy. In this case it falleth out with thee, O my soul, as with some fond child, who ea-

psal. 57.7.

SEC. 10.

gerly following a Bee in hope of her bag, sees a gay Butterflie croffe his way ; and thereupon leaves his first chase, and runs after those painted wings ; but in that pursuite seeing a Bird flie close by him, hee leaves the flie in hope of a better purchase ; but in the meane time is disappointed of all, and catcheth nothing. It mainely behovēs thee therefore to keep up thy Cogitations and Affections close to these heavenly objects ; and to check them whensoeuer thou perceivest an inclination to their wandering : like as the carefull Huntsman, when he findes his Hound offering to follow after a new game,

rates

and following a Bee
up of her bee, sees a
Butterflie crooke his way,
and therupon leaves her
Purchase, and runs after
the painted wings; be-
ing that pursue seeing
her close by him, he
was the flie in hope of
better purchase; but in
meane time is dispa-
rced of all, and catch-
eth nothing. It mainly
es theerherefore to
up thy Cogitation
Affections dole to
heavenly objects:
check them when
you perceivest an
n to their wan-
ce as the carefull
, when he findes
offering to set
a new game
rates

rates him off; and holds
him to his first sent. Whither
are yee straying, O
my thoughts? what means
this sinfull and lossefull in-
constancy? Can yee bee
happier in a change? Is
there any thing in this mi-
serable world that can be
worthy to carry you away
from the hopes and affe-
stations of blessednesse?
Have yee not full often
complained of the worth-
lesnesse, and satiety of
these poore vanities here
below? Have yee not
found their promises false,
their performances unsat-
isfactory, their disap-
pointment irksome? A-
way then yee frivilous
temptations, and solicit
those mindes that are low,

S E C . I I . and empty like your selves : For me, I disdaine your motions ; and being taken up with higher imployments, scorne to descend to your base suggestions, which tend to nothing but meer earthliness.

But (as there is no fire which will not go out if it be not fed) it cannot be enoughe that thou hast entertained these gracious resolutions, unlesse thou doe also supply and nourish them with holy meditations , devout prayers, continual ejaculations, and the due frequentation of all the holy ordinances of thy God ; without which, if they shall languish through thy neglect, thou shalt finde double more work,

sec. 11. and empty like yourselves: For me, I did daie your motions; and being taken up with higher imployments, scorne to descend to your base suggestions, which tend to nothing but meer earthliness.

But (as there is no fire which will not go out if it be not fed) it cannot bee enough that thou hast obtained these gracie solutions, unless thou do also supply and now them with holy meditations, devout prayers, inual ejaculations, and due frequmentation of the holy ordinances of God; without which they shall languish: thy neglect, thou see double more work,

Sect. 11.

worke, and difficulty, in reviving them, than there could have been in maintaining, and upholding them in their former vigour. Bee not therefore wanting to thy selfe in the perpetuall exercise and improvement of all those holy meanes, that may further and perfect thele heavenly longings after salvation; thy God shall not be wanting to thee in blessing thee with an answerable successse.

SECT. XI.

IT is the just praise of the marvailous bounty of thy God, O my soule, that he will fulfill the desires of them that feare

Psa. 145. 10

R 4 him.

S E C . I I .

him. If therefore thou canst hunger and thirst, after righteousness, if thy heart can yearn after heaven, he shall bee sure to satisfie thee with goodnessse; and not onely shall bring thee home at the last to that land of promised blessednesse, but in the meane time also put thee into an inchoate fruition of happiness; which is the next degree of thine ascent to heaven.

That which is complete may bee the surest rule of knowing and judging of that which is imperfect: Wherein doth the perfection of heavenly blisse consist, but in a perpetuall enjoying the presence of God, in a cleare vision of the

the divine Essence, in a perfect union with God, and an eternall participation of his life and glory? Now as grace is glory begun, and glory is grace consummate, so dost thou, O my soule (being wrought to it by the power of the Spirit of thy God) even in this life (how weakely soever) enter upon all these acts and privileges of Beatitude : Even here below thou art never out of the presence of thy God ; and that presence can never be other than glorious ; and that it is not beatificall here, is not out of any deficiency in it, but in thine own miserable incapacity ; who, whiles thou abidest, in this vale of tears, and art

Sec. II.

clogged with this flesh, art no fit subject of so happy a condition. Yea that blessed presence is ever comfortably acknowledged by thee, and enjoyed with such contentment and pleasure that thou wouldest not part with it for a world, and that thou justly accountest all earthly delights but meer vexations to that alone ; Whom have I in heaven but thee ? and what doe I desire on earth in comparison of thee ? A *Balaam* could say. (how truly soever) I shall see him, but not now ; I shall behold him, but not nigh : But, Lord, I see thee even now ; I behold thee so nigh me, that I live in thee, and would rather die

Psal. 73. 24.

Num. 24.

17.

farewell to Earth, &c.

die than live without thee. I see thee, though weak and dimly, yet trulie & reallie ; I see thee as God all-sufficient, a powerfull Creator, mercifull Redeemer, gracious comforter, thee the living God, Father of Lights, of Spirits, dwelling inaccessible, animating, comprehending, glorious world awfully adore nitenesse. No looke at thee bling aston some dreadfle terrible ave hold thy mously com wretched admittest.

die than live without thee; I see thee, though weakly and dimly, yet trulie and reallie; I see thee as my God all-sufficient, as my powerfull Creator, my mercifull Redeemer, my gracious comforter; I see thee the living God, the Father of Lights, the God of Spirits, dwelling in light inaccessible, animating, filling, comprehending this glorious world; and doe awfully adore thine infinitesse. Neither doe I looke at thee with a trembling astonishment, as some dreadfull stranger, or terrible avenger; but I behold thy majesty so graciously complying with my wretchednesse, that thou admittest mee to a blessed uni-

ged with this flesh, art subject of so happy condition. Yea that blid-
odience is ever com-
bly acknowledged by
and enjoyed with
contentement and plea-
that thou wouldst
part with it for a
, and that thou just-
econceest all earthly
hys but meer vexat-
that alone; Whom
I in heaven but thee
what doe I desire on
h in comparison of
A Balasam could say
truly soever) I shall
him, but not now; I
behold him, but not
: But, Lord, I see thee
now; I behold thee
igh me, that I live in
, and would rather die

Sec. II. union with thee : I take
 thee at thy Word, O dear
 Saviour, even that sweet
 word of impetration,
 which thou wert pleased
 to utter unto thy coeternal
 Father, immediately be-
 fore thy meritorious pas-
 sion, I pray not for these
 alone ; but for them also
 which shall beleeve on me
 through their Word; That
 they all may be one, as
 thou, Father, art in me; and
 I in thee ; that they may
 be One in us : And the
 glory which thou gavest
 me, I have given them, that
 they may bee one even as
 we are one ; I in them, and
 thou in me, that they may
 bee made perfect in one ;
 and that the world may
 know that thou hast sent
 me,

Ioh. 17.20.

21.

22.

23.

farewell
 me, and I
 as thou haſt
 know thou
 be heard in
 prayed'ſt ; a
 take what th
 as done. Lor
 in thee, unit
 thee : make
 with thee :
 sumption to ſl
 for what thou
 ed for, and p
 performe : Oh
 according to the
 of my weake
 partaker of thy
 ture ; Vouchſaf
 me, even me po
 ed soul, to ſay of
 my beloveds, an
 loved is mine :
 virtue of this in
 union, why ſhoul

With thee : I tab
at thy Word; O de
ceit, even that fwe
ord of impetra
which thou wert pleated
unto thy coeter
ther, immediately it
thy meritorious paf
I pray not for the
e; but for them wh
shall beleeve on me
gh their Word; That
ll may be one, as
ther, art in me, and
e; that they may
in us : And the
which thou gavest
ve given them, that
y bee one even as
me; I in them, and
ne, that they may
perfect in one;
the world, may
thou hast sent
me,

me, and hast loved them, S.E.C. II.
as thou hast loved me. I
know thou couldst not but
be heard in all that thou
prayed'st; and therefore I
take what thou suedst for,
as done. Lord, I do beleeve
Cor. 6.17.
in thee, unite thou me to
thee: make me one spirit
with thee : It is no pre-
sumption to sue and hope
for what thou hast pray-
ed for, and promised to
performe : Oh make mee
according to the capability
of my weake humanitie,
partaker of thy divine na-
ture; Vouchsafe to allow
me, even me poor wretch-
ed soul, to say of thee, I am
my beloveds, and my be-
loved is mine : And by
virtue of this indissoluble
union, why shouldest thou

2 Pet. 1.4.

Can. 6.3.

St. C. 11.

not, O my soule, finde thy selfe endowed with a blessed participation of that heavenly life and glory, which is in, and with him? In that thou art united to thy body, thou impartest to it vegetation, sense, motion; and givest it a share in the exercise of all thy noble faculties: how much more entire and beneficiale is the spirituall union of thy God, and thee? Alas, that bond of naturall conjunction is easily dissolved by ten thousand waies of death: this heavenly knot is so fast tied, that all the powers of hell cannot unloose it; And the blessings communicated to thee by this divine match are so much more excellent, as

the

, O my soule, finde thy
endow'd with a ble-
participation of that
only life and glory,
which is in, and with him;
that thou art united to
only, thou impartest
vegetation, sense, mo-
and givest it a share
excercise of all thy
faculties: how much
necire and beneficiall
spirituall union of
I, and thee? Alas:
nd of naturall cor-
is easily dissolved
thousand waies of
his heavenly knot
tied, that all the
of hell cannot un-
And the blessings
ated to thee by
e match are so
e excellent, as
the

the infinite giver of them
is above thy meanenesse:
Lo, now thou art actually
interested in all that thy
God is, or hath; his king-
dome is thine, his glorie is
thine to all eternitie.

SECT. XII.

And what now can
follow, O my soule,
upon the apprehension of
thus enjoying the presence
of thy God, and the vision
of so blessed an object; and
thine union with him, and
participation of him, but
a sensible ravishment of
Spirit with a joy unspeak-
able, and full of glorie?
Heretofore, if some great
friend should have
brought mee to the Court,

Sec. 12.

and having shew'd me the splendor and magnificence of that seat of Majesty, should have brought mee into the sight of his Royall person ; and should have procured me not onely a familiar conference with him, but the entire affection of a favourite ; and from thence there should have been heaped upon me, Titles of honour, and large revenues, and (yet higher) a consociation of Princely dignitie : How should I have been transported with the sense of so eminent an advancement ? how great and happy should I have seemed, not more in others eies , than in my own ? what big thoughts had hereupon

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of that seat of Majestie
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ment? how great and hap-
pie should I have seemed,
not more in others eies,
than in my own? what big
thoughts had hereupon
swoln

S E C. 12.
swolne up my heart in the
daies of my vanitie? But,
alas, what poor things are
these in comparison of
those heavenly promoti-
ons? I might have been
brought into the stateliest
Court of this World; and
have been honoured not
only with the presences, but
the highest favours, of the
best and greatest of Kings,
and yet have been most
miserable: Yea, which of
those Monarchs, that have
the command, and dispen-
sation of all greatness, can
secure himselfe from the
saddest infelicities? But
these spiritual prerogatives
are above the reach of all
possible miserie; and can,
and do put thee (in some
degree) into an unfailing
pos-

Sec. II.

posseſſion both reall and personall of eternall bleſſedneſſe. I cannot wonder that *Peter* when with the other two Disciples upon Mount *Tabor*, he ſaw the glorious transfiguration of my Saviour, was out of himſelf for the time, and knew not what he ſaid; yet, as not thinking himſelf and his partners, any otherwaies concerned, than in the ſight of ſo heavenly a viſion, he mentiōns onely three Tabernacles, for *Christ*, *Moses*, *Elias*, none for themſelves; it was enough for him, if without doors he might be ſtill bleſſed with ſuch a proſpect: But how had he been wrapt from himſelf, if he had found himſelfe

Mar. 9.6.
Luk. 9.33.

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dnessse. I cannot wonder
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other two Disciples upon
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glorious transfiguration of
thy Saviour, was out of
himself for the time, and
knew not what he said;
, as not thinking him-
selfe and his partners, any
wayes concerned
in the sight of so hea-
vy a vision, he ment
only three Tabernacles
for Christ, Mof: 5:22.
for themselves; not
enough for him,
but doors he might
be blessed with such a
set : But how had
I wrapt from him-
selfe he had found him-

selfe taken into the society
of this wondrous trans-
formation, and interessed
in the communion of this
glory ?

Sa. e. 12.

Thy renovation, and
the power of thy faith, O
my soul, puts thee into that
happy condition; thou art
spiritually transfigured in-
to the similitude of thy
blessed Saviour, shining
with his righteousness and
holiness; so as he is glori-
fied in thee, and thou in
him; Glorified, not in the
fulnesse of that perfection
which will be, but in the
pledge and earnest of
what shall, and must bee
hereafter. O then, with
what unspeakable joy, and
jubilation, dost thou en-
tertaine thy happiness ?

Rom. 12:2
Eph. 4:24.Iob. 17:10.
2 Thes. 1:
12.

How

S E C. I 2. How canſt thou containe thy ſelſe any longer within these bounds of my flesh, when thou feeleſt thy ſelſe thus initiated into glory? Art thou in heaven and knowſt it not? Knowſt thou not that hee who is within the entry, or behinde the ſcreen, is as trulie within the house, as he that walkes in the Hall, or ſits in the parlour? And canſt thou pretend to bee within the verge of heaven, and not rejoyce? What is that makes heaven, but joy and felicity? thy very thought cannot ſeparate theſe two, no more than it can ſever the Sun and light: For both theſe are equally the ori-ginalis and fountaines of light

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o glory? Art thou in
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at walkes in the Hall,
in the parlour? And
thou pretend to bee
n the verge of hea
and not rejoice?
is that makes he
t joy and felicity?
thought cannot
these two, no
an it can sever the
light: For both
equally the ori
d fountaines of
light

light and joy; from whence they both flow, and in which both are complete; there is no light which is not derived from the Sun; no true joy but from heaven: as therefore the nearer to the body of the Sun, the more light and heat, so the nearer to heaven, the more excesse of joy. And certainly, O my soul, there is nothing but infidelity, can keepe thee from an exuberance of joy, and delight in the apprehension of heaven.

Can the wearie Traveller after he hath measured many tedious miles, and passed many dangers both by sea and land, and felt the harsh entertainments of a stranger, chuse but re-

S_BC_{RS}. joyce to draw near in his
returne to a rich, and plea-
sant home ? Can the
Ward, after an hard pu-
pillage chuse but rejoyce
that the day is comming
wherein he shall fre^Aly en-
joy all his Lordly reve-
nues and roialties ? Can a
Joseph chuse but finde him-
self inwardly joyed, when
out of the dungeon he shall
be called up, not to liberty
only, but to honour ; and
shall be arraied with a ve-
sture of fine Linnen ; an-
graced with *Pharaoh's* ring
and chain; and set in his se-
cond Chariot, and in the
next chair to the throne of
Egypt ? And canst thou
apprehend thy selfe now
approaching to the glorie
of the heaven of heavens, a
place

ye to draw near in his returne to a rich and pleasant home ? Can the Ward, after an hard pilgrimage chuse but joye at the day is comming wherein he shall freely enjoy all his Lordly reu'es and roialties ? Can he chuse but finde him inwardly joyed, when of the dungeon he shall call'd up, not to liberty, but to honour ; and be arraied with a v' of fine Linen ; and with Pharaoh's iron chain ; and set in his chariot and in the chair to the throne ? And canst thou end thy selfe nowching to the glorie of heavenes place

place and state of so infinite contentment and happiness , and not be extasied with joy ? There, there shalt thou, O my soule, enjoy a perfect rest from all thy toiles, cares, tears ; there shalt thou find a true vitall life, free from all the incombrances of thy miserable pilgrimage ; free from the dangers of either sins, or temptations ; free from all anxiety and distraction ; free from all sorrow, pain, perturbation, free from all the possibility of change, or death : A life wherein there is nothing but pure and perfect pleasure ; nothing but perpetuall melody of Angels and Saints, singing sweet Allelujahs

SAC. I.

SEC'D. to their God; A life which
the most glorious Deitie
both gives, and is: A life
wherein thou hast the full
fruition of the ever-blessed
God-head, the continuall
society of the celestial spi-
rits, the blisfull presence
of the glorified humanite
of thy dear Saviour: A life
wherein thou hast ever
confort with the glorious
companie of the Apostles,
the goodly fellowship of
the Patriarks, and Pro-
phets, the noble Army of
Martyrs and Confessors,
the Celestiall synod of all
the holy fathers, and illu-
minated Doctors of the
Church; Shortly, the blef-
fed Assembly of all the
faithfull Professors of the
Name of the Lord Jesus,

that having finished their course, sit now shining in their promised glory : See therethat yet-unapproachable light, that divine magnificence of the heavenly King; See that resplendent Crown of righteousness, which decks the heads of eyery of those Saints, and is readie to be set on thine, when thou hast happily overcome those spirituall powers, wherewith thou art still conflicting ; See the joyfull triumphs of these exulting victors; See the measures of their glory different, yet all full, and the least unmeasurable ; Lastly, see all this happinesse not limited to thousands, nor yet millions of years, but commeasured by

SAC. 12.

Eph. 1.13.

14.

1 Thes. 1.6.

no less than eternity. And now, my soul, if thou have received the infallible engagement of thy God, [in that having beleaved, thou art sealed with that holy Spirit of promise, which is the earnest of thine inheritance, untill the full Redemption of thy purchased possession] if, through his infinite mercy, thou bee now upon the entring into that blessed place and state of immortality, forbear (if thou canst) to be raised above thy self with the joy of the holy Ghost, to bee enlarged towards thy God with a joy unspeakable and glorious : See if thou canst now breath forth any thing but praises to thy God, and songs of rejoicing ;

o lets than eternity. And
w, my soul, if thou have
ceived the infallible in-
gagement of thy God, [in
thaving beleaved, thou
art sealed with that holy
spirit of promise, which is
the earnest of thine inheri-
tance, untill the full Re-
nption of thy purchas-
ed possession] if, through
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a joy unspeakable
orious : See if thou
ow breath forth a-
g but praises to thy
and songs of rejoyn-
cing;

cing ; bearing evermore a part in that heauenly ditty of the Angels ; Blessing, and Glory, and Wisdome, and thanksgiving, and Honour, and power, and might be unto our God for ever, and ever.

Sec. 13.

Rev. 7.12.

SECT XIII.

And now what remaines, O my soule, but that thou do humbly and faithfully wait at the gate of heaven for an happy entrance (at the good pleasure of thy God) into those everlasting Mansions. I confess, should thy merits bee weigh'd in the ballance of a rigorous Justice, another place(which I cannot mention without

S. 2. hor-

SEC 13.

horror) were more fit for thee, more due to thee: for, alas, thou hast been above measure sinfull, and thou knowest the wages of sin, death. But the God of my mercy hath prevented thee with infinite compassion: and in the multitudes of his tender mercies hath not onely delivered thee from the nethermost hell, but hath also vouchsafed to translate thee to the Kingdom of his dear Son; In him thou hast boldnesse of access to the Throne of Grace; thou, who in thy selfe art worthy to bee a child of wrath, art in him adopted to be a co-heire of Glory; and hast the livery and seizin given thee beforehand of a blessed pos-

Psal. 59.10.

Psal. 86.13.

Col. 1.13.

possession; the full estating wherein I do in all humble awfulness attend. All the few daies therefore of my appointed time will I wait at the threshold of grace untill my changing come; with a trembling joy, with a longing patience, with a comfortable hope. Only, Lord, I know there is something to be done, ere I can enter; I must die, ere I can be capable to enjoy that blessed life with thee: one stroke of thine Angell must bee endured in my passage into thy Paradise; And lo, here I am before thee ready to embrace the condition; Even, when thou pleasest, let me bleed once to bee ever happy. Thou hast, after a weary

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year; were more fit
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of wrath, art in him
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and of a blessed

Sac. 13. walk through this roaring wilderness, vouchsafed to call up thy servant to Mount *Neb*, and from thence aloof off, to shew me the land of Promise, a land that flowes with milk and honey ; Do thou but say, Die thou on this Hill, with this prospect in mine eye, and do thou mercifully take my soul from mee, who gavest it to me ; and dispose of it where thou wilt in that Region of Immortality. Amen, Amen. Come Lord Jesu, Come quickly.

B Ehold, Lord, I have by thy Providence dwelt in this house of Clay more than double the time wherin thou wert pleased to so-

through this roaring
tides, vouchsafed to
up thy servant N
et Nebo, and from
aloof off, to shew
the land of Promis
that flowes with mil
loney; Do thou but
Die thou on this Hill
this prospect in mind
and do thou mercifil
ake my soul from me
gavest it to me; and
one of it where I
in that Region of E
ternity. Amen, Amen
me Lord Jesu, C
kly.

Ehold, Lord, I have
thy Providence dwel
lis house of Clay in
a double the time wher
you were pleased to so
journe

journ upon earth; Yet I
may well say with thine
holy Patriark, Few and evill
have been the dayes of the
yeeres of my pilgrimage:
Few in number, evill in
condition: Few in them
selves, but none at all to
thee, with whom a thou
sand yeares are but as one
day. But had they beeene
double to the age of Me
rhabal, could they have
been so much as a minute
to eternity? Yea, what
were they to me (now that
they are past) but as a tale
that is told and forgotten.

Neither yet have they
been so few, as evill. Lord
what troubles and sor
rowes hast thou let me see,
both my owne and others?
What vicissitudes of sick
nesse

Gen. 47.9.

nesse and health? What
ebbes and flowes of condi-
tion? How many success-
ions and changes of Princes
both at home, and abroad?
What turnings of times?
What alterations of Go-
vernments? What shif-
tings and downfalls of Fa-
vourites? What ruines and
desolations of Kingdoms?
What sacking of Cities?
What havocks of warre?
What frenzies of rebellions?
What underminings
of treachery? What cru-
elties and barbarismes in
revenges? What anguish
in the oppressed and tor-
mented? What agonies in
temptations? what pangs
in dying? These I have
seen, and in these I have
suffered: And now, Lord,
how

how willing I am to change time for eternity, the evils of earth, for the joyes of heaven, misery for happinesse, a dying life for immortality ?

Even so, Lord Jesu,

Take what thou hast bought ; Receive my soule to thy mercie, and crowne it with thy glorie.

Amen. Amen.

Amen.

FINIS.



A Catalogue of
the severall Bookes
written by the Au-
thor in and since his
Retiriag, Namely;

20 MA 59

1. **T**He Devout Soule,
and Free Prisoner.
2. The Remedy of Dis-
contentment, *Or*, A Tre-
atise of Contentation in
whatsoever condition.
3. The Peace-Maker,
laying forth the right way
of Peace in matter of Re-
ligion.
4. The Balm of Gilead,
Or, Comforts for the di-
stressed;

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severall Bookes
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atise of Contentation in
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